Historical — 1920

THE ANCIENT CUSHITE EMPIRE OF ETHIOPIANS

PREHISTORIC EGYPT

Most textbooks on Egypt tell us that the ancient Egyptians were emigrants from Asia, who settled in the Nile Valley and were probably of Aryan extraction. We are told that the woolly, black complexioned Ethiopian is also of the Aryan race, and that the civilization of the Ethiopian was derived from the Egyptian. All of this is in utter contradiction to the testimony of the Greeks, the Egyptians themselves and the Ethiopians, who all said that Ethiopia was the teacher of Egypt.

"The very great resemblance between the Egyptians and the Cushites makes it undeniable that one owed its civilization to the other. All the records and traditions of antiquity say that the civilization of Cusha-Dwipa and the land of Cush were older than that of Egypt. This is why the annals of the Egyptian priests were so full of the Ethiopians, who not only played a foremost and wonderful part in the affairs of the world; but who had been playing that part long before Egypt became the abode of a civilized community."—Baldwin.

The oldest nations of history did not originate civilization. It was handed down from the prehistoric nations that preceded them. The traditions of Asia bring civilization from the South connecting its origin with the Erythraen Sea This was one of the prehistoric sites of the old Cushite Empire. These traditions are confirmed by the inscriptions found in the old ruins of Chaldea. The foundations of the culture of Egypt, India and Chaldea were all laid by the same hand.

Let us follow for a little the written testimony of anicent writers of authority. Diodorus Siculus Book III: "The Ethiopians say that the Egyptians are a colony drawn out of them by Osiris and that Egypt was formerly no part of the continent, but a sea at the beginning of the world; but that afterwards it was made land by the River Nile." We know that Osiris was a god of Egypt and also one of the kings of the ancient Cushite Empire. This testimony as to Egypt's geological formation science backs today.

Herodotus gives us the report of the Egyptians as to the formation of their land. Herodotus Book II: "They say that in the time of Menes, all Egypt except the district of Thebes was a morass, and that no part of the land now existing below Lake Myris was then above water. To this place from the sea was seven days' passage by water." This being true would show that when the Ancient Cushite Empire was in the zenith of its power Egypt in a large measure had not been redeemed from the sea.

Rennel after thorough study of the geological formation of Egypt says: "The configuration and composition of the lowlands of Egypt leaves no room for doubt that the sea once washed the base of the rocks on which the pyramids of Egypt stand, the present base of which is washed by the inundations of the Nile, at an elevation of 70 or 80 feet above the present level of the Mediterranean. How remote must be the period when Egypt had not become the gift of the Nile.' Renan says. "Egypt had no infancy, because its first colonists had been civilized in Ethiopia. Egypt did not begin with Menes.

Diodorus Siculus.—"The laws, customs, religious observances, and letters of the ancient Egyptians closely resembled those of the Ethiopians, the colony still observing the customs of their ancestors. Egyptians in later days affirmed that they and their civilization came from the black tribes of Punt. There is no evidence that the civilization of Egypt was developed in Egypt. It must have been translated there from some other country.

The reign of Menes began almost 400 B. C. He was a prince of upper Egypt, the older of the two countries. He made a change in the channel of the Nile. Many ages of civilization preceded this. Bunsen believed the time before Menes greater than since Lepius says. 'Under the 4th Dynasty 6 000 years ago the Nation had approached the highest development, of which the ruins still bear witness. The admirable system of monumental writing showed its highest perfection in the oldest ruins.'

The priest of Sais said to Solon: "You Greeks are novices in knowledge of antiquity. You are ignorant of what passed, either here or among yourselves in days of old. The history of 8000 years is deposited in our sacred books; but I can ascend to much higher antiquity and tell you what our fathers have done for 9000 years. I mean their institutions, their laws and their most brilliant achievements." Baldwin says. "Neither Solon or Plato thought this improbable. There is no doubt that they preserved old records of the early period of their history extending beyond Menes."

From this testimony we will decide that civilization did not originate with Egypt but came from her predecessor of which she was a colony. We must decide that the marvels of Egypt were not the work of the Retu. Reclus says, "Neither Ushers Chronology nor the little country known as Phoenicia will suffice to explain that mighty and widespread influence of the Cushite race in human affairs, whose traces are still visible from farther India to Norway.'

CAREER OF GEO. T. DOWNING

The Guardian 1-3-20

Colored Leader Did Much for His Race From Abolition Days on Down —Often Consulted by Public Men.

(Boston Herald, Dec. 28, 1919.)

On Dec. 30 will occur the centenary of the birth of George T. Downing, one of the best known members of the Negro race in America.

He was the son of Thomas Downing who established an oyster business in New York soon after the war of 1812, on the site of the present Drexel building. In time he held the trade of the finest families of the city, and sent a keg of choice pickled oysters to Queen Victoria, who sent in return a gold chronombeter inscribed with her initials.

George T. Downing extended his father's business to Boston, Providence, Newport and Albany, and for 12 years conducted the House restaurant in the Capitol in Washington. He married, in 1841, Serena L. de Grasse, daughter of a Hindoo who had been adopted by the Count de Grasse and educated in Paris.

Mr. Downing was for most of his life a resident of Newport, R. I. He began his business there in 1846 catering to the summer colony ,and built in 1854 the Sea Girt Hotel. After its loss by incendiary fire in 1860 he built the well known Downing block, which attracted buisness men from other cities to Newport. The upper part was rented during the civil war to the government for a naval hospital.

Politically Active From Youth.

Touro Park in Newport owes its existence partly to Mr. Downing. Judah Touro had left $10,000 to the city for purchasing park land. The site desired cost $16,500, and when there was serious danger of losing the best situation, several public men, among them Mr. Downing, made up the difference. He was a member of the committee that extended Bellevue avenue and made it a fashionable drive. He gave land to the city for a street, which is named after him. George S. Boutwell, secretary of the treasury, named him collector of the port of Newport, for which position George H. Norman, Col. T. W. Higginson and Charles Sumner stood as his sponsors. Mr. Downing declined the honor lest it interfere with his work for his race.

When only 14 years old he organized a literary society to discuss "live subjects," and with them adopted a resolution not to celebrate the Fourth of July, since for his race the Declaration of Independence seemed a mockery. H was active in spiriting away "Little Henry," a slave boy, and was arrested but released when the value of the slave was paid. He attended the public schools of New York, and obtained a degree at Hamilton College. He was largely instrumental in forming the Grand United Order of Odd Fellows of which he was for some time grand master, and he was also a Royal Arch Mason.

Recruited Soldiers.

After Gov. Andrew of Massachusetts had assured him of all his influence to obtain no discrimination against Negro soldiers, he raised several Negro regiments in Massachusetts and Rhode Island for the civil war. Secretary Stanton made him a brigade quartermaster of the Negro troops.

Mr. Downing was always prominent in his work for his race, and was personally intimate with Wendell Philips William Lloyd Garrison, Theodore Parker, Frederick Douglas, Charles Sumner, and other early abolitionists. He also knew Clay, Grant, Webster Greeley, Emerson, Whittier, Stephen A. Douglas and other statesmen. At the opening of the Erie canal Seward called him "one of my constituents of whom I am proud."

Prominent in Reconstruction.

He was prominent in efforts to reconstruct the South. Greeley indorsed his plan to have delegates in Washington during Congress. Between 1862 and 1883 most of the prominent Democrats of the country were opposed to him. With Frederick Douglas he wrote an address to President Johnson and the people of the United States, severely arraigning the President's course. He also actively urged equal treatment for the Negro by Congress. Naturally this aroused feeling. The New York Herald, "Bennett's paper," which supported Johnson, said "Downing had better stick to his oysters and let politics alone." The elder Bennett had reasons to great financial panic he came to the paper's help and carried it through. Mr. Bennett often gave notice to Mr. Downing's business in his columns.

For Sumner's Civil Rights Bill.

Mr. Downing fought hard for Sumner's civil rights bill. In argument in the Senate, with Senator Morrill of Maine, Sumner said: "I put George T. Downing face to face with my excel- friend. The senator will find his argument that he under- is the question, even constitu- lly, and again I think that the or from Maine will feel as a law- that George T. Downing has the of him."

ng one of Gen. Grant's presi- campaigns several prominent were on their way to New and were ordered from the car. All but Downing went en threatened with violence to his feet with drawn re- A telegram to Washington reply to allow the men to t class. He opposed the the Pennsylvania station on, since Negroes were to the front door, and final- n was thrown open to all ked hard for the civil nd when it was passed re- quested a salute of 100 guns.

THE COMMUNITY SURVEY PRIZE CONTEST FOR COLORED.

Christian Ju 'ex 4/8

Jackson is an e ing little city situated in the central part of West Tennessee and was first called Alexandria after Adam R. Alexander, a prominent politician in the early

days of Tennessee but was later named Jackson after Andrew Jackson.

It was settled about the year 1819 and was for a time the leading town in West Tennessee.

"The first railroad that passed thru Jackson was the Illinois Central, then called the Mississippi Central. The next road was the Mobile and Ohio railroad, we now have five railroads.

"As this essay is written in connection with the survey of the conditions of the colored people of the city of Jackson I will deal especially with the part that they have taken in its history.

"Before the war of course the colored people of Jackson and Madison County were slaves and their opportunities were very limited but even in slavery days there were a few colored people of Jackson who were free and acquired considerable property. Among these was a man by the name of Corker Wynn who owned all the property on the north side of Main Street from Royal Street to the Mobile and Ohio railroad.

"He and his wife were well respected by the white people and she was noted for her pound cakes and light bread and made cakes for all the swell entertainments given by the white people at that time.

"Another property owner was Aunt Ann Harris, as she was called, who owned valuable property on Highland Avenue about where Mr. A. C. Cain now lives. Another was Aunt Maria Blair who owned the property on the corner of Sycamore and Liberty streets.

"The colored people of Jackson have never taken any active part in politics and as far as I can learn, only one colored man has ever held a political office and that was Squire J. C. Watson, who was a magistrate and member of the County Court about the year 1878 and 1879.

"Along educational lines the colored people of Jackson have made considerable progress. The city public schools were organized in the Fall of 1879 with about three teachers and about a hundred pupils, none of whom were above the fourth grade. There are now 1,338 colored pupils and 20 teachers with a high school extending through the eleventh grade.

Lane College was founded by the venerable Bishop Isaac Lane in the year 1882. It first had one small frame building which was later replaced by a commodious brick structure which was burned in 1904. The present magnificent administration building was completed in the year 1906. It now has three splendid brick buildings besides the president's cottake and two other buildings which are modern in every particular.

"The first principal was Judge J. H. Harper, the first president was Dr. T. F. Saunders. The present president Dr. J. F. Lane was elected in the year 1909 and during his administration the college has made phenomenal progress. It has won recognition as one of the leading institutions of the south and is the only school of college rank for colored people in West Tennessee.

"Along professional lines Jackson has also advanced. The first graduate colored physician to practice in Jackson was Dr. Everett White from Meharry who began practice here in 1878. We now have seven regular physicians, all of whom seem to be having a lucrative practice.

"The first colored dentist was Dr. W. D. Holder. We now have three colored dentists.

"As far as I can learn we never have had a colored resident lawyer in Jackson though colored lawyers from Memphis, among them Lawyer Boothe, Lawyer Settle and Lawyer Saddler have won many cases before the supreme court in Jackson.

"Along business lines the progress of Jackson has been slow. There have been many attempts to have a first class grocery but so far none have reached a very high standard either in the amount of business transacted or the amount of capital invested. We now have three or four small grocery stores.

"The first drug store was opened in 1909 and was called the Peoples Drug Store but it was not a permanent success. The Davis Drug Store opened its doors in February 1911 and from the first under the management of Dr. J. R. Hightower has enjoyed splendid patronage and has continued to expand and improve along all lines and it now compares favorably with any drug store in the city.

The first colored undertaker to do business in Jackson was Mr. W. H. Saunders who opened his place of business on college street near the corner of Church Street. We now have two splendid undertaking establishments with splendid equipment who are able to furnish service equal in every respect to any white undertaker in the city. They are owned and managed by Mr. L. G. Murray and Mr. T. P. Haralson.

The largest business establishment conducted by colored people in Jackson and perhaps in West Tennessee is the C. M. E. Publishing House which does a business of approximately $80 000 yearly. It began business here about the year 1878 or 1879. This publishing house publishes 5,000 copies of the Christian Index weekly and it also publishes other church literature and job priniting. The present editor of the Christian Index is Dr. J. A. Hamlett and the business manager is Dr. J. C. Martin.

Jackson is a city of churches and has twenty-five churches. Thirteen being white and twelve colored. The oldest colored Baptist Church in Jackson is the First Baptist Church, the next oldest is Boreen Baptist Church which was founded by the Rev. Theodore Lott.

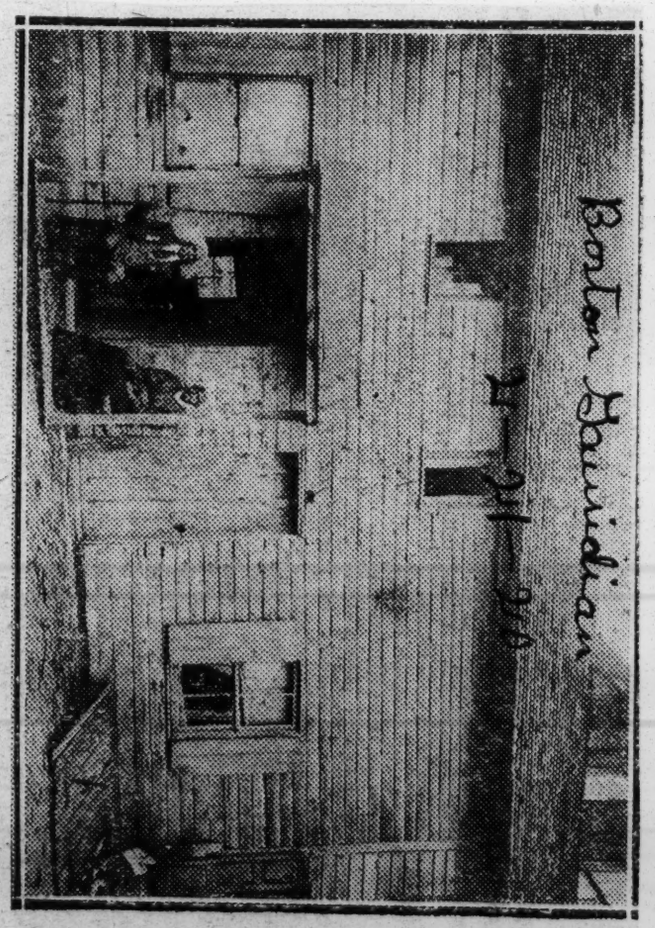
One event in the history of Jackson that is notable and will cause its name to go down in history is the fact that the great C. M. E. Church was first organized in Jackson and the Liberty Church which is located in the southern part of Jackson on the corner of Church and Tanyard streets its the Mother Church of the whole denomination.

"In regard to the prominent men of this City I will mention Roscoe C. Simmons, an orator of national renown who spent his boyhood days in Jackson and has traveled extensively as an orator.

"Bishop Isaac Lane, the founder of Lane College, is a man of national reputation. Perhaps no man of the race is better known or has done more for the uplift of his people than he.

The colored people of Jackson during the recent great war showed an admirable spirit and entered heartily into every movement set on foot to further the cause of their country. On the whole the outlook for the race in Jackson is encouraging.

MISS WILLARD MERRY."



HOUSE AT LIBERTY ST., CHAMBERSBURG, PA. WHERE JOHN BROWNE HID MUSKETS FOR HARPER'S FERRY RAID. MR. TROTTER AND MR. BALDWIN SAT ON THE PORCH WHERE MR. WINTERS AND AN OLD LADY ARE TO BE SEEN IN THE PHOTOGRAPH.

Historical – 1920

The Division of the Methodist Episcopal Church And the Inter-Church Trans actions Following

By REV. W. F. GLENN

Break Between Branches Constitution Was Forced by North

12-2-20

Since there has been so much talk about Methodist "union" and "unification," there is an increasing demand by many of the thoughtful and substantial members of the Methodist Episcopal church, South, for authentic information as to the past relations and communications of the two leading branches of Episcopal Methodism in this country. These members want to know with whom it is proposed to bring them into closer relations. They want to know whether the conditions that forced the division of the church in 1844, and have continued that division, have passed away, and if the conditions for closer relations are now more promising. They do not want to be carried into other relations merely for a name, and that would bring no real brotherhood or spiritual life into the unified body.

To answer this demand for information, I have undertaken to present from the historic records a brief account of the various transactions between the two branches of the church. In doing so, I draw, and even copy, largely from McTyeire's "History of Methodism," Myers' "Disruption of the Methodist Episcopal Church" and "A Record of All Agreements Concerning Fraternity and Federation," published in Nashville in 1914.

Previous to 1844 the spirit of abolitionism in the north was pronounced and active, and yet the general conference of the Methodist Episcopal church in 1836 declared itself positively as opposed to having any of its members take any part in discussing abolitionism, or "interfering in any way with the civil and political relation between master and slave as it exists in the slaveholding states of the Union." But so great and rapid had been the change in the temper of the times that, in the general conference of 1844, convened in New York, the delegates from the north and the south were arrayed in conflict over issues growing out of the question of slavery.

BISHOP ANDREW STORM-CENTER.

Bishop James O. Andrew, because that by bequest and marriage slaves were under his control, became the storm-center. Conditions were such that he could not transport one slave nor liberate the others. So it was insisted that he resign his Episcopal office. "For peace's sake he was willing to resign; but when he saw himself a representative man, and that his brethren must stand or fall with him, resignation was out of the question, and the final issue was joined on his case."

The discussion continued through many days. There was no law against ministers or bishops holding slaves. Bishop Andrew by request made a full and candid statement of his relation to the slaves in his charge, but that made no change in the sentiment against him. As there was no law applicable to the case, the northern delegates contended that the question of expediency should control it. The delegation from the south, a very strong one, discussed with great ability both the expediency features and the constitutional rights of the general conference in the case.

On the expediency features, Dr. Green, of Tennessee, said in part: "If Bishop Andrew be disposed and the south were to submit—that is the preachers of the south—to such an unjust and extrajudicial proceeding, it would disable the preachers in such a manner that would not serve our people, and it is very certain that those who deposed him could never supply our place."

A recommendation by the bishops to postpone action on the case until the next general conference was rejected, because the New England delegates threatened to withdraw if action was not taken at once. So on June 1 the celebrated Finley resolution was adopted by a party vote, namely: "Resolved, that it is the sense of this general conference that he (Bishop Andrew) desist from the exercise of his office as long as this impediment exists." (His relations to slavery.)

Division was then inevitable. Steps were taken for a peaceable separation, and in a spirit of amity a plan of separation was adopted that was just and accepted by both parties. We give that plan in full, because of its light on subsequent events:

"1. Resolved by the delegates of the several annual conferences of the general conference assembled, that should the annual conference of the slave-holding states find it necessary to unite in a distinct ecclesiastical connection, the following rules will be observed with regard to the northern boundary of such connection: All the societies, stations and conferences adhering to the church in the south by vote of a majority of the members of said societies, stations and conferences, shall remain under the unmolested pastoral care of the southern church; and the ministers of the Methodist Episcopal church shall in no wise attempt to organize churches or societies within the limits of the church, south, nor shall they attempt to exercise any pastoral oversight therein, it being understood that the ministry of the south reciprocally observe the same rule in relation to stations, societies and conferences adhering, by vote of a majority, to the Methodist Episcopal church; provided also, that this rule shall apply only to societies, stations and conferences bordering on the lines of division and not to interior charges, which shall, in all cases, be left to the care of the church within whose territory they are situated.

"2. Resolved, that ministers, local and traveling of every grade and office in the Methodist Episcopal church, may, as they prefer, remain in the church, or without blame, attach themselves to the church, south."

These resolutions were adopted by a vote of 139 yeas to 17 nays. "It was also provided: That all the property in the Methodist Episcopal church in meeting houses, parsonages, colleges, schools, conference funds, cemeteries, and of every kind within the limits of the southern organization shall be forever free from any claim set up on the part of the Methodist Episcopal church, so far as this resolution can be of force in the premises."

"The turning over to the proper agent of the church, south, (should one be formed) an equitable share of the common property at New York and Cincinnati, and of the chartered fund was arranged for, and a common right to use all the copyrights that had been arranged before the separation. Commissioners were named and the order and manner of payment planned, and nothing was left undone that could be foreseen for an equitable settlement and an amicable separation."

"To avoid any difficulty" in dividing the property of the book concern in New York and Cincinnati, a resolution was adopted, so adding to the "restrictive rule" that guards that property as to give perfect liberty in the division of it. This being a constitutional change, it needed to have a two-thirds vote of the general conference and three-fourths of the annual conference. The vote of the general conference given was 146 yeas and 10 nays, far more than two-thirds. The bishops were requested to get the vote of annual conference as soon as possible.

Some of the northern delegates did all that they could to prevent the necessity for this division, but the tide was too strong against them. At mid-

(over)

night, June 10, that eventful conference adjourned.

SOUTHERN CHURCH HOLDS CONVENTION.

The next morning the southern delegates met to consider the situation. In view of the excited condition of their constituency, and to prevent hasty and divided action, they recommended that nothing be done until the conferences interested could meet in convention. They also suggested May 1, 1845, as the time for that convention, and Louisville, Ky., as the place.

The convention was held at that time and place, and proceeded, not to organize a new church; but, according to the plan of separation, only to so modify its discipline as to meet the conditions of a separate existence. Plans were devised, and a general conference provided for, to meet in Petersburg, Va., May 1, 1846. So it was then and there that the Methodist Episcopal church, south, was started on a career of unprecedented success in winning people to Christ.

The general conference met according to plans in 1846, and Dr. John Early presided until the arrival of Bishop Andrew. On the second day, Bishop Joshua Soule, then senior bishop of American Methodism, presented himself and declared his adherence with the church south. That conference by an unanimous vote delegated Dr. Lovick Pierce to bear fraternal greetings to the general conference of the Methodist Episcopal church which was to meet in Pittsburg, Pa., May 1, 1848.

Dr. Pierce was early at the northern general conference of 1848, and respectfully informed that body that he was present and ready to deliver the Christian salutations of the church south. After two days he received this reply: "Whereas, there are serious questions and difficulties existing between the two bodies; therefore, resolved, that while we tender to Rev. Dr. Pierce all personal courtesies and invite him to our sessions, this general conference does not consider it proper at present to enter into fraternal relations with the Methodist Episcopal church, south."

Dr. Pierce duly acknowledged the personal courtesy tendered him, but declined it, saying: "Within the bar I can only be known in my official capacity." He then informed them that his mission was at an end, but if at any time they should wish to renew propositions for fraternal relations on the "plan of separation," the church south would cordially entertain the proposition.

The ephemeral generosity that characterized the formation of the plan of separation in 1844 seems to have died out in the north before the meeting of their general conference in 1848, for they not only closed their doors in the face of Dr. Pierce, our fraternal delegate, but they repudiated the whole plan of separation, and thus opened the way for endless trouble. "This general conference pronounced this division unconstitutional, and because of this, and because of alleged infractions of the compact on the border, and because the change of the restrictive rule had not received a three-fourths majority, they formally declared the plan of separation null and void." The church south then was forced to take appeal to Carson.

Case to Court.

In this connection, it is proper to state that when our commissioners were forced to appeal to the United States supreme court to adjudicate our claims, that body in their decision unanimously declared, in substance, that the church south was as much a part of the former organization as the church north, and as much entitled to her proportionate part of the property as was the other party. And hence no change in the restrictive rule was needed to secure our claims. This also settled the constitutionality of the plan of separation.

The United States circuit court in New York decided in favor of the southern church, the court in Cincinnati decided against us, but on appeal the supreme court reversed the lower court in Cincinnati and gave the church, south, all she claimed.

"Southern Methodists were less concerned for the pecuniary outcome of these painful lawsuits than for its judicial and moral vindication before the world." Party spirit ran high on both sides and many charges were brought against the church south which by these court decisions were proved unjust. It is pertinent to quote here the words of the wise and good Bishop Morris: "If the plan of separation had been carried out in good faith and Christian feeling on both sides, it would scarcely have been felt more than the division of an annual conference."

Bear in mind that the church south did not secede from the Methodist Episcopal church; they only submitted to a forced separation—a separation in the same sense in which the northern delegates separated from us. Bear in mind also that up to the time of President Lincoln's emancipation proclamation there were slaveholders in the Methodist Episcopal church.

The unfriendly animus of our northern brethren became conspicuous during and after the civil war. "By right of influence exerted and service rendered their officials enjoyed favor with the federal government, and this was of great advantage to them in pushing their lines southward and westward." Bishop Kavanaugh, a southern bishop, while on a visit to the Pacific coast, was arrested at a camp-meeting near Stockton and carried before the commander of the post at San Francisco as a dangerous person, but on searching his papers nothing worse was found than lists of quarterly meetings.

"Southern Methodism endured more than ordinary misfortunes. One thing, however, they did not look for, and it made a deep wound. After the federal forces had occupied large sections of southern territory Bishop Ames with preachers of the Methodist Episcopal church followed the victorious army with an order procured from Secretary of War Stanton and took forcible possession of Southern Methodist pulpits, even to the exclusion of ministers appointed by the church authorities and desired by the congregations. These violent pastors held on after the war ceased and had to be ousted ungracefully and reluctantly." (McTyrire's History.)

ATTEMPT TO WEAKEN SOUTHERN CHURCH

More than that. After the war ended and the south was crushed and impoverished the northern church sent emissaries through the south with the slogan: "Disintegrate and absorb the Southern Methodist church." There was never a finer opportunity for the exercise of noble and unselfish fraternity and generosity, but it was used as an opportunity for disrupting our church, and thus the wound was deepened and the breach widened.

Fortunately, however, the loyalty of our members was so strong and firm that only a few responded to the alluring appeals and most of that few soon returned to their former allegiance.

We dwell on these events not simply to show the unbrotherly spirit, but also to show that they were in flagrant violation of the plan of separation, which our representatives had accepted in good faith and were trying to carry out.

The next move came from the northern bishops. Failing in their efforts to disrupt the church south, they then turned their offices toward the reunion of the two bodies. Mark you, there were no expressions of sorrow or regret over their past treatment of us, but with apparent assumption that all had been right, they presented their plea. Thus on May 8, 1869, Bishops Janes and Simpson, representing the College of Bishops of the Methodist Episcopal church, presented a paper to the bishops of the church south assembled in St. Louis, the purpose of which was expressed thus: "As the main cause of the separation has been removed, so has the chief obstacle to the restoration."

There were other expressions as to the responsibilities of chief pastors on both sides, to which our bishops responded most courteously and with approbation. But they did not agree that the chief cause of the separation had been removed. "Slavery," they said, "was not, in any proper sense, the cause, but the occasion only, of the separation, the necessity of which we regret as much as you. But certain principles were developed in relation to the political aspect of the question involving the right of ecclesiastical bodies to handle and determine matters lying outside of their proper jurisdiction which we could not accept." They called attention to the fact that their construction of the constitutional powers of the general conference which they assumed and acted on were oppressive and destructive of the rights of the minority represented in that highest judiciary of the church. They also called to mind the fact that what was called "the main cause of the separation" had existed in the church from its organization, and yet for sixty years there was no separation.

At the general conference of the church south assembled in Memphis, Tenn., in 1870, Bishop E. S. Janes and Dr. W. C. Harris, of the Methodist Episcopal church, appeared as delegates from the church and again proposed reunion. Of course they were courteously received and their mission considered. In the course of formalities Dr. John C. Keener, subsequently elected a bishop, called attention to the fact that by the records of their general conference those visiting brethren were commissioned "to confer with a like commission from the African Methodist Zion church to arrange for the union of that body with their own, were also empowered to treat with a similar commission from any other Methodist church that may desire a like union." That meant that they might also "treat with churches desiring union with them," but not to knock for admission at the doors of other churches.

In considerate terms our general conference replied in substance: First, that the reply of our bishops to the bishops of the Methodist Episcopal church the year before "has the full endorsement of this general conference and accurately defines our position with reference to any overtures that may proceed from that church having in them an official and proper recognition of this body." Second, "that in our judgment, without great violence in construing the language of said resolution, it cannot be regarded as constituting, by your general conference, a commission to make proposals of union to the Methodist Episcopal church south." Third, "that if this distinguished commission were fully clothed with authority to treat with us for union, it is the judgment of this conference that the true interests of the church of Christ requires and demands the maintenance of our separate and distinct organization."

FRATERNAL DELEGATES ARE EXCHANGED

Failing in their overtures for union, and as Dr. Pierce indicated in 1848, the general conference of the northern church in 1872 instructed their bishops to appoint fraternal messengers to the next general conference of the church south, to be held in Louisville, Ky., in May, 1874. These delegates were appointed and were most cordially received by our conference in 1874. At

(see next card)

Historical—1920

(From foregoing card)
"The Division of the Methodist Church" etc.
Constitution 12/2/20

2

that conference Drs. Lovick, Pierce and James A. Duncan and Chancellor Garland were commissioned as fraternal messengers the general conference north in 1876. From that time to the present there has been an interchange of like fraternal messengers, and they seem to have contributed both to the pleasure and profit of the conferences.

Also at the conference of the church south Dr. Alpheus W. Wilson offered the following resolution, which was adopted: "That in order to remove obstacles to formal fraternity between the two churches, our college of bishops is hereby authorized to appoint a commission, consisting of three ministers and two laymen, to meet a similar commission authorized by the general conference of the Methodist Episcopal church, to adjust all existing differences." The commission was appointed, and in 1876 the church north responded by appointing a like commission.

These commissions met in Cape May August 17, 1876, and were in session until August 23. "Conflicting claims to property were adjudicated, both on general principles and in special cases, and directions were laid down regulating the occupation of places as well as property, and it will be well for the peace of both parties and the honor of Christianity if they be well observed." (McTyeire.)

But sad to say, they were not well observed. The rules laid down and the adjustment made were fair and gave general satisfaction, but in many, if not all cases, they were so ignored that the civil courts had to be invoked to secure property of the southern church that had been seized during the war. And that did not make for peace.

The general conference of the Church South held in 1894 created a commission on the federation of Methodism, and in 1896 the church north created a similar commission. The joint commissions met in Washington, D. C., January 9, 1898. After two days' deliberation they recommended measures concerning joint publishing interests in China and Japan, adjusting missionary work in foreign fields, a common order of public worship and for receiving traveling preachers from one church into the other. They also recommended "that where either church is doing the work expected of Methodism, the other church shall not organize a society or erect a church building until the bishop having jurisdiction in the case shall have been consulted and his approval obtained."

NORTHERN CHURCH IN ATLANTA

All of these recommendations were adopted in 1898 by the church south. The general conference of the church north adopted them all in 1900 except the last one quoted above, regulating the organizing of societies and building church houses. That they modified leaving the question of organizing societies and building churches in the hands of presiding elders and preachers in charge. The general conference of the church south called attention to and quoted the original resolution and expressed regret that it was not adopted by the church north and the hope that it would be done by their conference in 1904. It was adopted by that body at that time, but unfortunately the resolution suffered the fate of others.

The joint commission and the federal council of Methodism was engaged for some years on various matters, mainly discussing union and unification, until December 16, 1914, when the federal council met in Atlanta. At that time they took up again the question of conflicting churches. We have no records of that meeting, but the information given out was that they acted on the some principle as that quoted above; that is, where one church was strong and able to cover the field the weaker church should withdraw.

This council had plenary powers and its decisions were final. The southern members of the council at once began steps for withdrawing our preachers from Seattle, where our church was weak in comparison. On the other hand in Atlanta, where the Methodist Episcopal church had about two or three hundred members and the church south had about twenty thousand and was able to cover the field, the plan was repudiated by the northern officials and the church building on Ponce de Leon avenue ordered to be carried to completion. That church was dedicated about two weeks ago and they are still trying to organize and build other churches in Georgie and the south. Thus another effort of our church toward co-operation was frustrated. And it seems that nothing short of organic union, or a unification leading that way, will ever meet the favor of that church.

I do not ignore the probability, or the fact if you please, that there have been mistakes and wrong doing on the part of the southern branch of the church. But I believe that it can be truthfully asserted that the church south would have faithfully observed every item of the plan of seperation if it had not been repudiated in the northern conference. And if both parties had been faithful to that plan there would have been none of these long years of painful contentions and broken contracts. I believe, too, that the church south would have faithfully carried out all that series of later agreements if they had not first been ignored by the other party.

Here you have a brief record of seventy-six years' transactions between the two divisions of Methodism in this country. Perhaps a backward glance may help the members of our church to a clearer vision as it did so often in God's dealings with the children of Israel.

And for myself, let me say: We can never have church unification or union by mere conference resolutions. When we have that oneness for which our Savior so earnestly prayed, then, and not until then, can we talk wisely about closer church relations. And as that oneness does not now exist in either branch of the church, we had better adhere to that wise old "plan of separation" and live it until we are one in Him, or more nearly one, than we are at present.

W. F. GLENN.

Atlanta, Ga., March 25, 1920.

ENDORSEMENT GIVEN TO ABOVE RECORD

We, the undersigned, heartily commend the writing and publication of the above record, as it carries information that every member of our church ought to possess. We bespeak for it a careful reading by all of our people. We are also in full argeement with the views expressed by the writer in the last paragraph of the article.

ASA G. CANDLER,
W. D. THOMSON,
J. H. EAKES,
W. H. LA PRADE, JR.,
ADDISON MAUPIN,
H. E. W. PALMER,
H. Y. M'CORD,
C. J. HADEN,
R. A. HEMPHILL,
THOS. K. GLENN,
R. L. AVARY.

MISSION OF ST. GEORGE'S

Many Notable Men Have Been Among Its Pastors—Its Various Activities.

PHILADELPHIA PA RECORD
DECEMBER 27. 1920

A month's celebration of the one hundred and twenty-fifth anniversary of Zoar Methodist Episcopal Church, Twelfth and Melon streets, is now in progress and will continue until the end of the year. Zoar Church is the oldest Methodist church for colored people in the United States, and became prominent recently in the denomination when, in consideration of its age and its large following, it was made a large beneficiary of the big Centenary campaign organized two years ago by the Methodist Church for the collection of $80,000,000 for home and foreign work.

With the large allowance made the church it will mark its anniversary with the establishment of a large social centre, for which four properties were purchased the other day on North street, adjoining the church. Soon after the first of the year plans will be considered for razing of the houses and for the erection of a large modern community building, which, it is promised, will rival anything of the kind in the city. The building will have large and modernly equipped rooms and will be suitable for all kinds of religious, educational and social meetings. It will have an extensive library, a well-equipped gymnasium, reading rooms, rest rooms, billiard rooms and suitable halls for different kinds of entertainment.

In connection with the community centre, there will also be an industrial school where boys and girls may take up the study of trades, both during the day and evening. The best teachers will be secured for the school, which will institute an employment department for its graduates. Preparatory classes are now being held in the old church building.

Mission of Old St. George's.

Zoar Church was organized in 1794 from St. George's M. E. Church, on Fourth street near Vine. It was an uptown mission for the colored members of St. George's and developed into quite a church. Property was purchased on Brown street near Fourth for both a church and a cemetery and the first edifice built. Later on other missions were organized, including John Wesley, in South Philadelphia; James, in Germantown; Haven, in the northwest section, and St. Thomas', in Frankford.

These have all since become strong and flourishing churches. What was formerly known as the John Wesley was afterward called Bainbridge Street Church, and is now known as East Calvary, with one of the largest memberships of any church in the city. Its pastor is Dr. C. A. Tindley. When the Delaware Conference was organized, in 1863, a part of the session was held in John Wesley and part in Zoar Church.

The congregation moved in 1883 from Fourth and Brown streets to the present location, on Melon street, near Twelfth. This edifice was enlarged and rebuilt in 1897, during the pastorate of the late Rev. J. H. Richardson.

"Black Harry" Was a Member.

Bishop Asbury in his famous Journal on Methodism makes mention of Zoar and of the famous "Black Harry," who was a member of Zoar, and used to preach for Bishop Asbury in his tours, as the people would rather hear this wonderful product of negro blood than the famous Bishop. "Black Harry" was buried in the old cemetery at Fourth and Brown streets.

Able and distinguished men have been pastors of Zoar, including Wesley Parker, William F. Coffey, Willis C. Dickerson, Lewis Y. Cox, William F. Butler, William H. Thomas, J. Hudson Riddick, Alfred R. Shockly, J. S. Cole, James H. Johnson, Thomas Johnson, Jacob Jeffries, Thomas Als, James H. Richardson, Henry A. Monroe, William F Cotton, James H. Scott and Frederick J. Handy. This list is not in exact order, but these are among the men whose leadership has helped to make the church what it is.

The present Board of Trustees is composed of C. E. Carney, president; J. D. Brinkley, secretary; W. H. Ashby, treasurer; W. H. Robinson, Arthur McCants, J. T. Hillery, J. H. Fax, William Carney and Dr. J. Harry Barnes. William F. Simmons is district steward and Cornelius Boyer, recording steward.

Son of Former Pastor.

The present pastor, Rev. Frederick H. Butler, is the son of a former pastor, Rev. William F. Butler, who served the church for many years. The present membership of the church is 1200, with a flourishing Sunday school and with a number of large auxiliary organizations. Among the latter are the Girl Scouts, Boy Scouts and a Parish Club. For several years the church has conducted classes in cooking, sewing and crochet work, and a committee has taken charge of the needy and the sick. The thriving condition of the church is due to the fact that 90 per cent. of the membership gives tithes yearly toward its support. Last year the church gave $3000 for benevolences and $2000 for local charities.

A special program of religious and social exercises marks the anniversary each week. Last week the members went in a body to old St. George's Church on a pilgrimage, to visit the mother church of the denomination, and a history of Zoar Church was read by Bishop Neely. One of the features of the celebration will be the watching of the coming in of the New Year, which has always attracted a large crowd from all parts of the city, on the last night of the year.

Plan of Separation Adopted in 1844

Constitution 12/2/20

Following is the plan for the separation of the northern and southern Methodist churches adopted by the general conference of the Methodist Episcopal church in 1844, in session at New York:

"1. Resolved, by the delegates of the several annual conferences in general conference assembled, that should the annual conferences of the slave-holding states find it necessary to unite in a distinct ecclesiastical connection, the following rule will be observed with regard to the northern boundary of such connection: All the societies, stations and conferences adhering to the church in the south by a vote of a majority of the members of said societies, stations and conferences, shall remain under the unmolested pastoral care of the southern church; and the ministers of the Methodist Episcopal church shall in no wise attempt to organize churches or societies within the limits of the church, south, nor shall they attempt to exercise any pastoral oversight therein, it being understood that the ministry of the south reciprocally observe the same rule in relation to stations, societies and conferences adhering, by vote of a majority, to the Methodist Episcopal church; provided, also, that this rule shall apply only to societies, stations and conferences bordering on the line of division and not to interior charges, which shall, in all cases, be left to the care of the church within whose territory they are situated.

"2. Resolved, that ministers, local and traveling, of every grade and office in the Methodist Episcopal church, may, as they prefer, remain in that church, or, without blame, attach themselves to the church, south."

Early Days of the G. A. R.

N Y C POST
FEBRUARY 28, 1920

IN organizing the veterans of the Great war into a permanent society the A. E. F. soldiers may have reason to look into the early activities of the Grand Army of the Republic. The situations confronting the veterans of the two wars on laying down their arms offer a violent contrast, and it is difficult for a new generation fully to understand the situation in the late sixties. Excitement ran very high and party rivalry introduced many curious obstacles to the development of an organization which to-day seems perfectly simple and natural.

Early in the Civil War the first steps were taken toward the organization of a permanent society. The first plans were indefinite, the intention being merely to keep alive through life the friendships formed in camp and on battlefield. Most of the regiments arranged for future meetings of those who should survive, and during the latter years of the war these societies attended to the burial of the dead and the return of personal effects to friends and relatives. The first society was formed as early as March 16, 1862, by the Third Army Corps. In 1863 Gen. Daniel E. Sickles was assigned to its command. The object of this society was "to keep alive and preserve that kindly and cordial feeling which has been one of the characteristics of the army during its career in the service."

With the close of the war unexpected complications arose. The great mass of the soldiers' vote was Republican, but the Democrats were nevertheless well represented. It was obvious that both parties courted the soldiers' vote and the campaigning soon became active. Throughout the country hundreds of societies of soldiers were quickly formed, taking such names as "The Boys in Blue," "Conservative Army and Navy Union," "Colored Soldiers' League," and so forth.

When the national conventions were held in 1868 the soldiers' clubs became a vital issue. General Grant took a firm stand from the beginning by refusing to attend the political convention as a soldier. Others were less rigid in their attitude. One faction openly avowed that the "American volunteer, though disbanded, is yet a unit." It was argued vehemently that the men who had given up their chances of advancement in civil life to defend the country should receive special consideration in the distribution of offices and pensions. A national organization of the "Boys in Blue" was openly arranged for the Presidential campaign in 1868.

Meanwhile, there was a growing sentiment that the veterans were encroaching upon a domain in which they did not belong. After the election of 1866 the clubs in the East were ready to disband, but a feeling of comradeship led them to form permanent organizations to further their interests. The situation was complicated by the formation of secret political societies, and these, in many districts, became a serious menace. It often happened that posts of the Grand Army and clubs of the Boys in Blue were composed of the same men who even wore their old uniforms in meetings of both societies. Nominally, at least, the soldiers' clubs and the political societies were entirely distinct, but with political feeling running high there were many who failed to maintain the proper distinction. Frequently when members of the posts attended political meetings they wore the familiar blue army cap, and many of them were charged with having partisan proclivities.

Such conditions were by no means universal, but the Grand Army of the Republic was blamed as a whole. Finally, public distrust of some of these political methods became so strong that it became difficult for new societies to gain charters, and many old clubs are recorded as having "surrendered their charters without formality."

A firm stand was taken by the National Encampment in 1868 when it announced that "this association does not design to make nominations for office or use its influence as a secret organization for partisan purposes." In the following year this attitude was made even more pronounced by the statement that "no discussion of partisan questions is permitted at any meeting nor any nomination for political office made." The aim of the organization was definitely stated to be in the main to help the needy without distinction of party, creed, rank or color, and after a time the G. A. R. outgrew the mistakes of its infancy.

The name of the society developed slowly. For a time it was known as "The Advance Guard of America," and later as "The Grand Army of Progress," which suggested the final selection.

JOHN BROWN AND DOUGLAS AT CHAMBERSBURG

Boston Guardian Feb

SPOT WHERE THEY CONFERRED AND WHERE BROWN HID MUS KETS VISITED BY DELEGATE TROTTER IN THE CITY OF THADDEUS STEVENS—GUEST OF DAUGHTER OF MAN WHO CONDUCTED DOUGLASS AND BROTHER OF MARTYR OF HOUSTON RIOT.

2-21-20

Chambersburg, Penn., Feb. 9, 1920: Editor W. M. Trotter and his manager, Mr. Baldwin reached this city Saturday as the guests of Mr. and Mrs. Frederick Baltimore, through the medium of Mrs. Rhodes of Lewistown where Mr. and Mrs. Rhodes had housed and entertained the speakers after their addresses in Rev. Hayes' church, Mrs. Rhodes and Mrs. Baltimore being sisters. In conversation they found that their host was the brother of Sergt Charles Baltimore, a leading victim among the 13 martyrs executed for striking back at Houston, Texas. They also found that Mrs. Baltimore's father, Joseph R. Winters, unique figure locally, had known Frederick Douglass and John Brown, and besides being a natural poet, had been an inventor and writer.

In the home, Editor Trotter had the privilege of seeing a book written by a prominent citizen, Mr. Benjamin Nead, in which occurs these two paragraphs.

Douglass Meets John Brown.

"Now on a certain day Frederick Douglass, the great Negro apostle and leader came to town for the purpose of holding a secret conference with Brown and Joe (Joseph R. Winters) was taken into their confidence and entrusted with the dangerous duty of conducting Douglass to the hidden

In complete

e Confederate army both advanced
id retreated when Lee was in Penn-
lvania."

Inspiring Scenes.

Messrs. Baldwin and Trotter saw
he Convercheaque creek from the
altimore residence where Joseph
Vinters lived and died and went to
he old stone quarry. On the way to
he meeting at night they sat on the
orch of the old house at 73 Liberty
treet where John Brown had hid
nany muskets and saw the Thaddeus
tevens public school. All this was

In complete

Meeting place. This was an abandoned stone quarry, south of town on the bluff overlooking the Courcocheaque river below which we sat and fished many a time, while Joe inspired by his surroundings and his vivid recollections told an intensive tale of that critical conference at which the die was cast and John Brown came to his final determination to push his enterprise. Thus was there impressed upon my mind, never to be forgotten, that episode in history of the Harper's Ferry insurrection".

Historical — 1920

HIGH SPOTS IN OHIO HISTORY. No. 115

STEWART AND WYANDOTS

CLEVELAND O PRESS
MARCH 11, 1920

NOT until after the war of 1812 was much of an effort put forth to Christianize and civilize the Wyandot and Delavare tribes of Indians located on the Sandusky plains in what is now Wyandot-co.

Several missionaries had gone into the country but they made little or no progress owing to the deplorable moral conditions that existed among the savages at that time. It was not until 1816 that the "right man" appeared on the scene. He was John Stewart, a Negro, and the work that he started and carried on attracted so much attention that the Methodist Church of Ohio ordained him a minister and gave financial backing to the "Wyandot Mission" which he had established.

Stewart was born to poverty and ignorance in Powhatan-co, Virginia, in 1786. His parents, moving to Tennessee when he was quite young, left him behind in Virginia to shift for himself, and he learned the trade of blue-dyeing. In attempting to join his parents in Tennessee a few years later he was robbed of all his money at Marietta, O. This so depressed him that he went to the Ohio River fully intending to commit suicide.

WHY JOHN STEWART BEGAN HIS WORK

Stewart didn't drown himself. Instead he got drunk and for a number of years he was a victim of alcohol and vile dissipation. In 1814 he fell dangerously ill and was given up to die. On his supposed deathbed he made a vow that if the Lord would spare his life he would reform and would devote the rest of his life to preaching the gospel.

He recovered. A powerful impulse directed him into the northwest and in 1816 he found himself in the Wyandot country. Hearing that a great Indian feast was to be held nearby he visited the place, but the Indians were so drunk and violent that he was almost scared out of his purpose to set up a mission among them.

However, when the turbulence had somewhat subsided, he drew from his pocket a hymn book and with his melodious voice charmed to silence his savage hearers. When he had finished, Chief Johnnycake said, in broken English, "Sing more," and he continued until he had completely won over the crowd.

After that, Stewart was accepted into the tribe and he converted the Indians in large numbers, at the same time so winning their confidence thru his good deeds that he became a power among them.

At a conference of the Methodist Church, held in Urbana in 1816, a number of the Wyandots' accompanied Stewart to the conference to back up his plea that he be regularly ordained a Methodist minister.

CHURCH TAKES MISSION UNDER ITS CHARGE

The conference, after ordaining him, was so well pleased with the new mission field that the church took it under its charge. It was the first fruits and the beginning of the great Methodist missionary work in this part of the country.

Stewart did not confine his good work alone to preaching. In 1821 he established a school for Indian children and introduced manual training among them. At the same time he taught the older Indians how to farm. When he first had come among them there were but two plows in all the Wyandot nation, but within a few years, with the use of what were then considered "modern tools," he had made it possible for a family to cultivate many times as much land as previously.

Stewart's health failed in 1823, and on Dec. 23 of that year he died. But his great work went on to even greater success.

THE NEGRO'S SEA RECORD

—10-24

Negro World.

By ARTHUR A. SCHOMBURG.

The excitement caused by the Black Star Line appointing captain of its first steamer a man of the Negro race brought about doubting Thomases who could not wait to see how the venture would work before expressing their peculiar opinions. An editor of a Virginia sheet was the first to cast his slurring net after the promoters and he found at the helm of the NEGRO WORLD Prof. William H. Ferris telling us of Captain Cockburn, who was to be the commander. The whole world now knows of the Negro Captain, and the Virginia editor, who is still under his native peanut shell, is a very much chastised man, for he has remained like Ovid's Halcyon, "perque dies placides," etc. Captain Cockburn has satisfied every test demanded of him, even the supreme sacrifice of landing five million dollars' worth of alcoholic beverages at a port and everybody sober. Yet nothing has come from beyond the seas to reflect on the personnel of the crew. He has sailed across the Atlantic and Caribbean seas, delved into the briny and dangerous Cape Hatteras and returned safely with his precious charge. The deeds of the Captain inspire us with keen pride and furnish an example of the latent capabilities of the Negro when given a chance to master the intricate knowledge of navigation.

A Record of Achievements

It is a curious fact that the Virginia editor has overlooked one of the most courageous deeds done during the Civil War:—The sailing of the steamship Planter, commanded by a Negro, Robert Smalls, out of a Confederate port in wartime and turning the steamer over to the Union forces. The Count de Paris, who wrote on the technical merits of the war, said it was the most valorous deed performed during the war to his knowledge. Perhaps the editor never heard of Captain Cooper, of Carolina, mentioned by Rev. T. C. Thornton in his "Inquiry."

Captain Paul Cuffe, the intrepid mariner, dropped anchor in the harbor of Norfolk, Va., some time in 1795, unloaded his ship and loaded corn and sailed to New England. He sailed then for Europe and carried the first emigrants at his expense to Africa. His name remains in the annals of history imperishable for his magnetism and courage in the defence of his race during the Revolution. His white biographer says "he was unconsciously the precursor of a movement now ornamented by the brightest minds among the black race."

We are not satisfied with citing the case of Paul Cuffe, and to show the Virginia editor that his knowledge of history is obtuse we quote from "The Negro Trail-Blazers of California" (p. 107):—"William Alexander Leidsdorff was the most distinguished Negro pioneer of San Francisco and of the State of California. It may be a great surprise to a large number of people to know that in early San Francisco's history the then Governor of the State of California was the guest of the city and the banquet given in honor of his visit was given at the residence of a Negro. This Negro at the time owned and lived in the largest house in all San Francisco. This Negro also owned the first steamship sailing the beautiful bay of San Francisco. He was a prominent business man, a member of the City Council, treasurer and a member of the school committee."

A Negro Owned First Steamer to Pass Through the Golden Gate

H. H. Bancroft, the historian (vol. 4, p. 711), says:—"William Alexander Leidsdorff, a native of the Danish West Indies, son of a Dane by a mulatto, who came to the United States as a boy and became a master of vessels sailing between New York and New Orleans, came to California as manager of the 'Julia Ann,' on which he made later trips to the islands down to 1845." Jacob Wright Harlan, who knew him intimately, in his work on California states that "Mr. Leidsdorff was a native of the Danish island of St. Croix, and I believe had a dash of Negro blood in his veins." And Delilah H. Beasley, in her remarkable book, sums up the evidence adroitly by saying "The Negro race can proudly say that Don Gaspar de Portola, when looking down from the Berkeley Hills, may have discovered the San Francisco Bay and the Golden Gate; Balboa may have brought the first sailing ship through the Golden Gate, but the first steamer to pass through the Golden Gate was owned and mastered by a Negro. Bancroft in his history gives very clear and convincing proof that William Alexander Leidsdorff, a Negro, owned the first steamer to pass through the Golden Gate."

These are the records now amplified and sutained by the deeds of Captain Cockburn and Marcus Garvey, also natives from the islands beyond the seas off the American continent. The former puts into practice the theoretical problems of the latter, who has harnessed the fluttering minds of Negroes and welded them into a business mass of metallic value. That he is right will be shown by excerpts taken from the work of Dr. Jacob Dewees, printed in Philadelphia in 1854, "The Great Future of America and Africa, an Essay Showing Our Whole Duty to the Black Man":—

"Has it never occurred to you that the vast amount of labor you perform here, if properly directed and aided by the wealth you possess, would make Africa flourish as a civilized nation? Nor is this all.

Citizenship in Africa

"Let it be once understood that you desire, for your race, citizenship in Africa, and nowhere else, and those who, from age or other reasons, have no desire to leave America, will find aid and encouragement here in the education of your children, and in fitting them for Africa. And, as your native country becomes opened more and more widely from year to year, your exodus, and the commerce between your nation and ours will as steadily increase; and just in the proportion of the growth of your nation in commercial importance, and consequently, in wealth and power, will be the justice rendered to your race in this country. National justice is rather equivocal where there is no power to resist oppression.

A Vision of Africa Redeemed

"Let us suppose that a like number should transfer themselves and their interests to their fatherland. We should then behold the organization of five or six states, all raising the flag of African liberty, upon a black ground with white stripes, with as many stars as states. We should see an active commerce existing between the United States and our country. Only think of this for a moment! African ships moored at the Philadelphia wharves, owned by black captains and merchants; the crews, black sailors; loaded with the riches of Africa, brought to the coast by railroads from the interior and mountain regions—from a rich soil and a salubrious climate! Why, you would all of you be on the wharves, inquiring whether the steamboat which left six weeks before had arrived in Africa with your friends on board before they left. You would have confirmation of all the good reports of African progress in freedom and civilization * * * But I hear you say, 'These things are not so now.' That is true; but it is your own fault that this commerce does not already exist in its incipient stages. If you who are intelligent and industrious, and saving of your earnings, had encouraged industry and economy among your people, and if all of you had determined, with a proper patriotism, to carry your wealth and your knowledge of American progress and American liberty to Africa, instead of looking only for the little aid that the Colonization Society can afford you, or suffering yourselves to be beguiled by hopes that can never be realized (or, if they could be, would still fall short of that happy independence you can secure in Africa), then you would not have to say, 'These things are not so now.'" (Pages 189-190.)

Pigmy Editors Below Hot and Cold

We have Northern pigmy editors who are trying to blow hot and cold at the same time from the covers of their magazines on the partition of Africa. This excerpt will open their eyes:

"The motives that actuated England then are now as strong as ever. England has recently found her way into the interior of Africa, and it is said that she is even now building steamboats to navigate African rivers. Let us suppose that she should find fertile cotton regions there. These would be of more value to her than her Australian gold mines. With such a treasure in view, she would colonize. If she did not virtually enslave your people, she would seek her profit at the cost of your brethren as unscrupulously and as sternly as she now cultivates opium at the cost of the Hindoo. In such a case, your power for the formation of free states

would be seriously limited, as long as African labor could render these cotton fields of value to the English manufacturer. Let us suppose rich gold mines to be discovered in the interior of Africa. Can you think for a moment that the white man would be kept from taking possession of them were Africa possessed of no other means of resistance than such as your native brethren could offer? Such discoveries are not improbable; and, in the event of either gold mines or cotton fields, or both, being discovered, even Liberia—the scion of civilization and liberty, engrafted upon an African stem—might wither and die! All Africa might be brought under colonial vassalage to the white race. Your chance of establishing a nationality of your own might then be lost forever; or, if Liberia should still be saved for a time by the treaties she has already formed with European nations, her territory would remain too narrow for power, and too feeble for respect. Take your ground, and determine at once that you will live or die for your country."

England Exploits Africa

How many of these things have come to pass within our vision? The end of the great war has brought us face to face with "perfidious Albion." The immense difficulties Liberia has had with Downing Street emphasizes the fact that England is determined to hold Africa as the granary from which raw material may be drawn to replenish the worn-out soil of her United Kingdom. But the process of disintegration of the British Empire has commenced, notwithstanding what her seers may wish to state. The word of eternal God has seen fit to destroy the modern Babel where the English are striving to make all people speak one language. Just as Babel was destroyed we shall live to see history repeat itself in the general dissolution of a nation whose record in Africa is saturated with barbarism and blood.

DOWNING CENTENARY

The Guardian

Notable Observance Held in Honor of the Great Colored Abolitionist—Ardent Tributes by Morris, Gaines, Trotter and Shaw—Strong Speeches Against Segregation—Representative Audience Applauds.

3-20.

Monday night in the 12th Baptist church the centenary of the birth of George T. Downing was fitly commemorated before a large and representative audience. Philip B. Downing, the son, and Philip B., Jr., were platform guests. After prayer by the pastor of the church, the exercises, which were highly eulogistic of the hero, began with the tribute by his old friend, Mr. E. T. Morris of Cambridge. Mr. Morris said:—

Mr. E. T. Morris, president of the local Equal Rights League spoke as follows:

The late Geo. T. Downing, whose centennial we celebrate tonight, was born in New York, but spent much of his time in Washington, D C., Newport, R. I., and in Boston, Mass. Mr. Downing was an Abolitionist of the truest type, noted for his earnestness in everything that he did for the abolition of cruel American slavery, a keen observer, a most forcible speaker, a born orator, always commanding attention. George T. Downing was one of the few Colored men who early joined the Anti-Slavery Party, and work with, William Lloyd Garrison, Wendell Phillips, Charles Sumner, Frederic Douglas, John T. Hilton, Charles Lenox Remond, Louis Hayden, William C. Nell, Samuel R. Ward, Henry Highland Garnett and others who accomplished much by their faithful services in those trying times. Others will tell you of the sterling qualaities, and true growth of George George T. Downing as an Abolitionist.

Scotched Colonization Scheme.

I well remember attending a meeting some years ago held in the Old South church down on Washington St., Boston, the meeting had been duly advertised in the daily press, in the interest of a new Colonization scheme to rid the United States of America of her Colored population, which, had it succeeded would have robbed the Colored people of their birthright as natives and citizens of this country.

The late Bishop Potter of New York, the learned Episcopal divine delivered the address, fully setting forth his plan.

It was my goo fortune to meet Mr. Downing (with whom I had been well acquainted for some years) and we took seats together. I had met him frequently at the home or place of business of his son-in-law, the late Mark R. DeMorties.

I watched Mr. Downing and could see that he was deeply concerned in what Bishop Potter was saying. Turning to me Mr. Downing said:

"Morris, I have a mind to answer him." I said: "Mr. Downing he certainly ought to be answered."

Bishop Potter was still delivering the address, giving several reasons why his colonization scheme would be a good thing for the Colored citizens of the United States of America. He arrived at the point where he said that "no self respecting Colored man would stay in this country." Mr. Downing turned towards me again and said, "Morris, I know Bishop Potter well, he and the late Rev. Alexander Crummel have dined with me in my home in Newport, R. I. and have a mind to answer him in this place." I paid strict attention to what Mr. Downing said, and thanked God that one of the Old Guard, one of the true champions of our cause, one who stood out strong for the manhood rights of our race, was still with us. And I said to Mr. Downing: "You are just the man to answer Bishop Potter being acquainted with him as well as you are."

When Bishop Potter had finished delivering his address, Mr. Downing rose in his place, and addressed the presiding officer, who hesitated somewhat in recognizing Mr. Downing. Bishop Potter rose and said: "Mr. Downing of Newport, Rhode Island; I believe." "Yes, sir, I rose to ask the privilege as an American citizen to make a short reply to one or two things that you have said in your address if I may be permitted." Mr Downing being recognized said, in reply to Bishop Potter's talk:

To Civilized Whites."

"You talk of social equality, we care nothing about your social equality, we have homes of culture and refinement among ourselves. We have a right to demand justice and fair treatment in this country as American citizens.

"You have stated that no self-respecting Colored person would remain in this county,' I am an American citizen, I was born in this country, and am over eighty years old and have never drawn a free breath in my native land, but I propose to stay here if for no other purpose than to help to civilize and Christianize the White man."

It is my firm belief that, the attack upon it by George T. Downing at that time, completely routed Bishop Potter and his colonization sceme for I never heard anything of it after that.

There was a very distinguished audience present and Mr. Downings remarks received much applause. Many aged people were present among whom Trinity church was largely represented.

HISTORY FROM DISPATCH FILES

PITTSBURG PA. DISPATCH
MARCH 17, 1920

HIRAM B REVELS of Mississippi, first Negro to sit in American Senate, makes maiden speech few days after entrance when bill for readmission of Georgia is pending. Two columns devoted to his eloquent effort, which mainly dwelt upon the loyalty of the ex-slaves to their old masters during the war when they had it in their power to murder or otherwise defeat their cause.

Two youths are given seven years in penitentiary on confession of robbing the Farmers and Mechanics Bank in Larson street of $10,479.

Louis Riel rebellion in Northwest Canada again attracting attention because French halfbreeds aiding him are charged with atrocities. Recognition of independence refused his followers.

State local option bill amended to allow brewers to sell not less than four gallons.

FORTY YEARS AGO TODAY

European royal press gives much notice to alleged anti-student sentiment, because in Russian these youths have been privately taught in rich homes, but by exiles for political views from France, and Voltairian notions inculcated.

Premier Cairoli makes speech on Italian irredenta in Rome and asserts that nothing must be done to disturb the friendship with Austria. He denied any desire to acquire Albania existed.

North Presbytery of Reformed Church, new style, in New York, withdraws certificate of Rev Nevin Woodside of First Church in Pittsburg and forbids him to preach here.

Parnell Relief Society meets again and worse recriminations follow over alleged failure to return all money secured from Parnell meeting here. Mayor Liddell reported tickets sold at $739, collection at meeting $310, disbursements $487. Row starts over failure of reception committee to itemize expenses of trip to Altoona to meet Parnell.

THIRTY YEARS AGO TODAY

First Pan-American conference ever held decides to commemorate fact by erecting building in Washington, D C.

Canadians who fought for the North in the Civil War establish a Grand Army of the Republic post in Montreal.

At Bedford secret, oath-bound organization of high school pupils with revolvers discovered, with purpose defined as getting rid of the superintendent for his having flogged several of them.

TWENTY YEARS AGO TODAY

John S Duss is made director of the resuscitated Great Western Band.

Principal topic of city manifestly is the good sleighing. Some fine pictures printed.

George Metzgar of Curry & Metzgar, wholesale grocers, dies in Allegheny home, aged 85.

Washington officials express hope that Danish West Indies Islands can be bought now for $3,000,000. (Final price paid by United States few years ago was $25,000,000).

TEN YEARS AGO TODAY

The Dispatch on St Patrick's Day in morning appears with beautiful picture of "The Harp That Once In Tara's Halls" printed in green.

Barney Oldfield of Daytona, Fla, in 200-horsepower machine drives one mile in 27.33 seconds, which is asserted to be faster than a bullet travels.

SPRINGFIELD M. REPUBLICAN
MARCH 24, 1920

Although we usually associate the cake-walk with Negroes, says London Answers, the original cake-walk was popular in Ireland before the Negroes knew it, a cake being awarded to the best dancer.

Historical - 1920.

MARYLAND'S GRAND OLD MAN

The passing of the late Charles R. Douglass, on Wednesday of last week, in the city of Washington, recalls the figure of his illustrious father, Frederick Douglass, the foremost Negro yet produced in America. Charles R. was the youngest and only remaining son of the "sage of Anacostia" as Mr. Douglass was often called.

Not having literary centres, in this city, wherein the race is systematically educated in its history, and great men, there is grave danger that the rising generation may grow up almost wholly ignorant of the lives of the great Negroes Maryland has produced.

It was my very great privilege personally to know the Hon. Frederick Douglass. It was not the first time that I had seen him, but it was the first occasion of being formally introduced to this great man in August 1886, at Atlantic City. The occasion was the sixth annual meeting of the American Press Association, of which the writer was secretary. The late Rev. Dr. W. J. Simmons, of Kentucky, was the president. I never shall forget the warm interest, and commendation of Mr. Douglass towards John Mitchell, of the Richmond "Planet," and myself. We were the youngest "editors" in the group, and had scarcely passed our majority. Mr. Douglass was most enthusiastic that two, quite young men of the race, should be in such a worthy cause. His gracious words, and kindly touch, were unction to our very souls. To receive the benediction of the greatest man of the race gave us new enthusiasm for the work. I distinctly remember what a great time we had, at the close of the Press Association, in shape of a "banquet" tendered us all, at the "Clinton Cottage," by Editor J. A. Arneaux, of the New York "Enterprise."

Great questions, effecting the race, were discussed at that meeting, and I am exceedingly fortunate in having in my possession the proceedings of that body. It would trespass too much upon your space even to hint at them. But I will mention some of the names of "the editors" who were present and who took part in its proceedings; and, from the names indicated, one may have some idea of the strong and weighty words uttered.

In addition to those whose names have already been mentioned there were the following:

P. H. Murray, St. Louis, Mo., T. Thomas Fortune, New York, Bishop B. T. Tanner, Bishop Lee, Andrew Jones, W. F. Powell, and Christopher J. Perry, Philadelphia, W. Calvin Chase, Washington, D. C., R. S. Smith, Cleveland, Ohio, Hon. Alexander H. Clark, Chicago, Ill., Rev. Dr. Rufus L. Perry, Brooklyn, N. Y., Robert Pelham, Detroit, W. H. Stewart, Louisville, Ky., J. C. Ware, Philadelphia, and William E. Matthews, Washington, D. C.

When I recall the profound impression made upon me, as a young man, by the speeches and discussions of those great giants, and how it all wrought in me in after life, I feel very sad at heart, that right here in Mr. Douglass' home state, and the city where his early boyhood days were spent, that our intellectual life, and aspirations, can not command one single "forum" of systematic education for the race, for whose freedom and elevation Frederick Douglass gave forth the best that was within him.

GEORGE F. BRAGG, Jr

THE STUDY AND TEACHING OF NEGRO HISTORY

(A Preliminary Survey of a Book by the Editor on the Subject.) The Crisis Magazine 9-1-20

No elaborate argument should be required to convince school authorities, or the most casual observer, that the Negro youth needs to possess a knowledge of the fundamental lines of development of his race, particularly in American history. Nor should it be considered futile to attempt to set before him certain facts which give him an appreciation of what the Negro and Negroid races have accomplished in the progress of civilization.

Considered from the standpoint of actual human needs, the present almost complete neglect of Negro history, either in itself or as a school subject, is wholly indefensible.

This book does not purport to be a history of the Negro. The author has chosen the less ambitious task of attempting to suggest certain points of attack leading to an organization, to some extent, of the materials available and also to suggest a method of treating the subject for school purposes.

The significant claims which the author makes is that the book furnishes for the first time, some indication of what, in the course of a quarter of a century, has been thought and done in the teaching of Negro history in schools.

Owing to the controversial nature of much of the literature on the Negro, the greater part of the book is devoted to a discussion of underlying principles and their application to the problem of adapting the subject to school instruction.

There is included in this volume a selected list of books on history teaching in general and a selected list of books, pamphlets, social studies and general literature that may be found useful in making the study of Negro history interesting, intelligent and effective.

The suggestions are based on observations of what has been done along this line in various institutions and upon the author's actual experience in teaching the subject in schools and to private volunteer study classes.

The suggestions are, therefore, wholly practical.

CONTENTS

I.

Has Negro History Been Written?

(a) The Negro in Antiquity.

(b) The Negro in European History.

(c) The Negro in America.

II.

Negro History as a School Subject.

(a) What Negro History Shall We Teach?

(b) Opinion of Eminent Writers and Teachers.

(c) The extent to which Negro History is being taught.

III.

Building a Library of Negro History for School Purposes.

(a) Suggestive Method of Selecting Material.

(b) Private Collections of Negro Hisory and Literature

(c) The Negro Library Association.

IV.

Suggestive Course in Negro History for Schools and Colleges.

(a) Present Educational Policy Toward Schools for Negroes.

(b) List of Readings for Teachers and Students.

(c) Studies of the Conditions of Negro Life in Cities.

V.

Bibliography.

Section I. will be discussed in next issue.

Many Fought In War Of 1812

Colored Heroes Helped U. S. To Defeat England On Land and Sea.

FIFTY ON ONE SHIP

Commodore Declared Them Not Surpassed By Any On The Fleet.

Last Monday, September 13th, in part, was the anniversary of a national struggle in which the black man very greatly distinguished himself. An outrage perpetrated upon black men was the occasion of this the second war with England.

On the 22nd of June, 1807, under instructions of the English Admiral, Berkeley, whose fleet was then in American waters, the British frigate, Leopard, hailed the American frigate, Chesapeake, off the coast of Virginia, and insisted on searching the latter for English deserters. Commodore James Barron refused the demand, and before he suspected the full extent of the Leopard's evil designs, broadsides were fired into the Chesapeake, killing three men and wounding eight.

3 COLORED MEN CAPTURED

Unprepared for this unexpected attack, Barron struck his colors and submitted to the search. The commander of the Leopard would not accept the surrender of the Chesapeake, but dragged off in irons, four seamen, one white and three colored. The first named was John Wilson, an Englishman, who had been impressed into the British navy, and had justly deserted; and the others were Daniel Martin, John Strachan and William Ware. These colored men, formerly of the British warship, Melampus, were American citizens, and had enlisted in the U. S. navy at Norfolk, Va. All three were native Americans, and by England's own rule, were exempt from seizure.

The controversy over them continued into 1811; in the meantime one of these died in England before the affair was settled; the other two were returned, but in surrendering them England would not yield the claim which subjected American ships to similar outrages.

The war of 1812 followed in which 27 of its principal battles were fought on land, and 19 on the water. In this war colored Americans were largely and honorably represented, in the number and the quality of its soldiers and sailors, the former upholding the American flag from Canada to the Gulf of Mexico, many of them fighting under General Jackson at New Orleans; the latter serving the guns, wielding the cutlass, pistol and pike, on Lakes Erie and Champlain and out on the ocean, from the shores of the Union to far distant seas.

The naval branch presented the greatest attraction for the black man; for there they found much less prejudice against their race.

Surgeon Usher Parsons, U. S. N., who, in 1814, was with the fleet when it sailed to the Upper Lakes to co-operate with Colonel Croghan at Mackinac, is quoted in Mackensie's "Life of Commodore Perry," as stating that "about one in ten or twelve of the crews were black." Referring to crews that served on the Java and the Guerriere later, he said about one in six were black. He also made this note-worthy statement: "There seemed to be an entire absence of prejudice abainst the blacks as messmates among the crew."

With respect to the qualifications of colored seamen who helped to man U. S. men-of-war, Commodore Chauncey wrote to Perry recommending them as follows: ". . . . A part of them are not surpassed by any seamen we have in the fleet, and I have yet to learn that the color of the skin can affect a man's qualifications or usefulness. I have nearly fifty blacks on board of this ship, and many of

them are among my best men. They are attentive and obedient, and as far as I can judge, many of them are excellent seamen."

An extract from a speech of Dr. Clark, in the Constitutional Convention of New York, in 1821, is worthy of reproduction here. Said Dr. Clarke: "In your late war, (1812-1815) they contributed largely towards some of our most splendid victories. On Lakes Erie and Champlain, where our fleets triumphed over a foe superior in numbers and engines of death, they were manned in a large proportion with men of color."

BLACK MEN FOUGHT AT NORTH POINT.

A historian, in writing of that memorable day, September 13 1814 when Wells and McComas gained immortal glory, and Francis Scott Key conceived our national ode, "The Star Spangled Banner," says: Colored men performed their part in working on the fortifications, in manning the batteries, and carrying the musket, and had lost none of the spirit which their fathers had shown throughout the Revolution." And it is a matter of record, that at that very same time, in Philadelphia, under the Vigilance Committee, the three leading black men of that city, Richard Allen, Absolom ones and James Forten threw up defences and quickly enlisted 2,500 colored men who promptly reported for the service of their country.

Black people of this city, do not seem to take any special interest in "Defender's Day," and this may be because of lack of information showing how intimately the black man was connected with the occasion that brought about that particular war, and the magnificent manner in which the black man acquitted himself in that historic struggle. I can hardly think that the space which the Afro-American gives to thus informing our people is wasted.

GEORGE F. BRAGG, JR.

Mrs. Sarah Elizabeth Tanner born, Winchester, Va., 1840.

MAY 19.

Charles Sumner, of Massachusetts delivers in Congress his famous speech, "The Crime Against Kansas," 1856.

Negroes of Baltimore, Md., celebrate the passage of the 15th Amendment to Constitution, 1870.

President Garfield nominates Blanche K. Bruce for Register of U. S. Treasury, 1881.

M. F. Jamison, bishop C. M. E. Church, died, 1918.

MAY 20.

North Carolina secedes from the Union, 1861.

MAY 21.

Isaiah T. Montgomery, founder of Mound Bayou, Miss., born, Warren county, Miss., 1847.

Congress passes bill providing for the education of Negro children in the District of Columbia, 1862.

May 22.

House passes the Kansas-Nebraska Bill. 1854.

THIS WEEK IN NEGRO HISTORY

negro world

April 13.

Delos R. Davis, first Negro lawyer admitted to practice in Canada, dies, 1915.

4-17-20.

April 14.

First Abolition Society organized at Philadelphia, 1775.

President Lincoln, the "Great Emancipator," assassinated by John Wilkes Booth at Ford's Theatre, Washington, D. C., 1865.

Plymouth Congregational Church organized at Charleston, S. C., 1867.

April 15.

Thirteenth amendment defeated in the House, 95 to 66, 1864.

April 16.

Bill abolishing slavery in the District of Columbia approved, 1862.

April 17.

Virginia secedes from the Union 1861.

Oscar J. W. Scott appointed chaplain of the Twenty-fifth Infantry, 1907.

August 3.

William Marvin, provisional Governor of Florida, declared slavery abolished in that State, 1865.

Charles Graham Halpine, "Private Miles O'Reilly," author of "Sambo's Right to Be Kilt," died, New York city, 1868.

August 4.

The first call ever made for Negro troops is issued by Governor Sprague of Rhode Island, 1862.

Mrs. Anna Murray Douglass, widow of Frederick Douglass, died, 1882.

Samuel D. Ferguson, Bishop, Protestant Episcopal Church in Liberia died, Monrovia, Liberia, 1916.

August 5.

Hollis B. Frissell (white), principal Hampton Institute, died, 1917.

August 6.

Robert C. Ogden (white), philanthropist, died, 1914.

August 7.

Samuel Milady, "Sam Lucas,' noted actor and composer, born, 1848.

THIS WEEK IN AMERICAN NEGRO HISTORY

negro world

By P. W. NELSON.

MAY 16.

Richard R. Wright, president Georgia State Industrial College, born, Dalton, Ga., 1855.

4-12-20

Massachusetts enacts a Civil Right Bill, 1865.

American Freemen's Union Commission organized, Cleveland, Ohio, 1866.

MAY 17.

Pennsylvania Hall of Philadelphia destroyed by a mob of pro-slavery advocates, 1838.

John William Boone, "Blind Boone" Negro musical prodigy, born, Miami Co., 1864.

MAY. 18.

THIS WEEK IN AMERICAN NEGRO HISTORY

By P. W. NELSON.

The Negro World

August 1.

Alexander Walters, Bishop A. M. E. Zion Church, born, Bardstown, Ky., 1858.

8-7-20

United Brothers of Friendship organized, Louisville, Ky., 1861.

George W. Harris, member New York City Council and editor of "New York News," born, Topeka, Kan., 1876.

August 2.

E. J. Fisher, noted clergyman, born, La Grange, Ga., 1858.

Robert Allen Cole, "Bob Cole," famous actor and playwright, died, New York city, 1911.

THIS WEEK IN AMERICAN NEGRO HISTORY

The Negro World

By P. W. NELSON.

May 9.

John Brown, famous abolitionist, born, Torrington, Conn., 1800.

5-15-20

First South Carolina Regiment, the first Negro regiment of the Union army, organized, 1862.

May 10.

House passes Fourteenth Amendment, 1866.

May 11.

Minnesota admitted into the Union as a Free State, 1858.

Louisiana amends Constitution abolishing slavery, 1864.

George Edmund Haynes, author, and Director of Negro Economics in U. S. Department of Labor, born, Pine Bluff, Ark., 1880.

C. P. Caldwell, editor of the "Philadelphia Courant," died, 1917.

May 12.

House passed bill abolishing slavery in the Territories, 1862.

May 13.

Robert Smalls delivers the Confederate ship Planter, of which he is pilot, over to the Union fleet, 1862.

The 62d Regiment of U. S. (Negro) Infantry fires the last gun of the Civil War, near Brownsville, Tex., 1865.

Thomas W. Fleming, Negro Alderman, of Cleveland, Ohio, born, Mercer, Pa., 1874.

May 14.

Carl Schurz (white), abolitionist, died, 1906.

May 15.

The African slave trade made piracy by Act of Congress, 1820.

African Methodist Episcopal Conference organized, 1865.

THIS WEEK IN AMERICAN NEGRO HISTORY

The Negro World

APRIL 19.

Funeral services of President Lincoln held at White House, 1865.

Congress passes an act to enforce the fourteenth amendment, 1871.

APRIL 22.

Three hundred and seventieth Infantry Regiment arrives at Brest, 1918.

APRIL 24.

Emmett J. Scott sails for Liberia as a member of the American Commission, 1909.

Senate confirms nomination of Robert H. Terrell as municipal judge of the District of Columbia, 1914.

APRIL 25.

Tenth Cavalry arrives at Chickamauga Park en route to Cuba, 1898.

HELPED PERRY WIN VICTORY

Nashville Globe

Peter Tarr Made the Cannon Balls That Served So Well in the Fight on Lake Erie.

4-2-20

When Commodore Perry defeated the British on Lake Erie, his gunners turned the trick largely with home made cannon balls, although at the time of the engagement the place where the deadly missiles were made was a closely guarded secret.

Accidental discovery a few days ago of a smal lantiquated iron furnace near Steubenville, however, reveals the secret and adds a new chapter to the historical sketches of Perry's victory. The furnace was found by men engaged in erecting furnaces for the large West Virginia steel company on the Tarr farm in Hancock county, West Virginia, directly across the river from Steubenville. It is said to have been the first iron furnace in use this side of the Allegheny mountains, and to have been built by Peter Tarr, one of the earliest settlers along the eastern banks of the Ohio river.

Old records in Hancock county show that Peter Tarr worked day and night at his secret task of making cannon balls from ore deposits found in the hillsides about the furnace, and that he sent them overland on mules to Commodore Perry's forces hiding near Put-in Bay and Kelly's island, awaiting an opportune time to strike the decisive blow at the British naval forces. —Exchange.

BUST OF M'ILHENNY PRESENTED TO SCHOOLS

Montgomery Advertiser

4-7-20

Columbus, Ga., March 31.—(Special.)—Miss Selina McIlhenny, the daughter of the late John McIlhenny, of Philadelphia, has presented to the board of trustees of the Columbus public schools a bust of her father, who is the founder of the local system of public schools. Mr. McIlhenny introduced in the city council in 1867 a resolution providing for the establishment of the Columbus public school system, which wa sthe first system of its kind established in the south. Shortly afterwards he removed from Columbus to Philadelphia, where he resided until the time of his death. The bust that has just been received was made some years ago by Albert Laessle, the well-known sculptor.

Sells Farm Where Body of John Brown Rests

New York, Feb. 6.—Included in the sale of 1,200 acres of land in Essex county, near Lake Placid, N. Y., last week, is a bit of property containing the grave of John Brown. The grave is located at North Elba, in the Adirondacks. The entire tract of land sold for $60,000 and is heavily timbered.

The farm at North Elba was purchased by John Brown as a refuge for fugitive slaves, and when the noted man was executed in 1859 his body was taken to this farm for burial. Several years ago, through the efforts of the late Col. Cannon, a monument was placed over the grave. Thousands of tourists visit annually the resting place of John Brown.

2-7-21

OIL CO. GETS UNCLE TOM'S CABIN SITE

The New York Age

3-27-20

(Special to The New York Age)

Mobile, Ala.—An oil rig is being hoisted on the site of the original Uncle Tom's cabin, according to word reaching Mobile from Natchitoches, La., where the Unity Oil Company has acquired the lease of mineral rights on the old Choplin plantation.

It was there, on the Choplin plantation, Harriet Beecher Stowe found the original of her famous novel. His grave is but a few rods away on a little knoll. By a strange coincidence, the base beams of the rig, according to residents of the plantation, who remember the little cabin well, follow the exact lines formerly occupied by the mud sills of the cabin.

Man Who Told World of John Brown's Raid Dies

Winchester, Va., Dec. 3.—Virgil A. Kreeps (white), [illegible] who died recently in this city, was the telegraph operator at Harpers Ferry, W. Va., when John Brown made his attack on the United States arsenal. Kreeps notified the federal government at Washington of the character of the raid. Acting on the information contained in his mesage, President Buchanan dispatched Col. Robert E. Lee to Harpers Ferry to put down the insurrection.

Historical – 1921.

Big Bethel A. M. E. Church of Atlanta

Atlanta Independent

The congregation of Big Bethel church grew out of a Negro Methodist congregation which was organized about the year 1850. Among the prominent members of this congregation were Joseph Wood, Henry Strickland, J. A. Miller, Duncan Means, Nelson Tousley, Fathers Murphy and Douglas. In those days it was required that there must be present a white person wherever Negroes assembled and this congregation often took a little white child and held its meeting. A white minister who preached to the slaves would often come and preach for them.

At the close of the Civil War in 1865, Rev. James Lynch, one of the pioneers of African Methodism, came up to Atlanta from Savannah, where he had organized the St. Phillips congregation, and, after a conference with Brother Joseph Wood and his compeers, he organized the Bethel congregation. They began worshiping in the building on Jenkins street. Bro. Joseph A. Wood was assigned to the pastorate as the first pastor. Elder H. M. Turner, then a chaplain in the United States army, preached for the congregation and confirmed the work of Rev. Lynch in the doctrine and policy of the A. M. E. church. In 1868, the congregation was removed from Jenkins street to Wheat street under the direction of Rev. W. J. Gaines, who was then the pastor, and had erected the first brick church for the congregation on Wheat street now known as Auburn avenue. This building long remained the home of the congregation until during the pastorate of Rev. Larry Thomas the present commodious structure was begun in 1881, each succeeding pastor since 1884 has done his part towards the completion of this building, which is a monument in stone to the memory of its founder. Of the successors of Elder Thomas, Dr. W. G. Alexander deserves the highest measure of praise. For it was under his administration that the building was twice condemned and had to be torn down to the foundation and it required dogged determination and consecrated zeal to continue under those conditions; but he never faltered until his work was accomplished. While others have wrought well he not only toiled but sacrificed. The congregation throughout all of those years have been faithful and loyal, performing their duty fully to the general church, as well as to the local interest.

The following pastors have served this congregation: Rev. Joseph A. Wood, from 1865-1867; Wesley J. Gaines, 1867-1869, 1881-1884; Charles L. Bradwell, 1869-1870; F. Jessie Peck, 1870-1873, 1875-1877; William D. Johnson, Sr., 1873-1874; S. H. Robinson, 1874-1875; R. A. Hall, 1877-1881; Richard Graham, 1884-1855; Joseph S. Flipper, 1885-889; Larry Thomas, 1889-1893; R. M. Cheeks 1893-1895; W. G. Alexander, 1895-1899; E. W. Lee, 1899-1900; C. W. Newton, 1900-1902; C. C. Cargile, 1902-1905; I. N. Ross, 1905-1909; C. M. Tanner, 1909-1914; F. R. Sims, 1914-1916; R. H. Singleton, 1916 to the present.

Rt. Rev. J. S. Flipper, once the pastor, is now the bishop of the church and episcopal district which is prospering in his hands. Dr. H. D. Canady is the very efficient presiding elder. This church is the center of community life and activity. Under the present administration the church is thoroughly organized for spiritual, educational and social service work; and the building which has been in course of erection for thirty years is nearing completion. The plans and specifications for the completion of this work were prepared by Prof. Lankford, of Washington, D. C., the supervising architect of the A. M. E. church. In addition to the church proper the congregation owns a residence property at 317 Auburn avenue, which is used as the pastor's residence. It has recently leased for a period of years the old church property erected by the late Bishop W. J. Gaines, to Mr. H. E. Perry, president of the Standard Life Insurance Co. Mr. Perry has thoroughly remodeled the building at an approximate cost of $60,000. It is to be the home of the Standard Life Insurance Co., Service Co. and the newly organized Citizens Trust Co., and will add greatly to the business attraction of Auburn avenue. The following are the organizations of the church:

Fifty classes under competent class leaders; a graded Sunday school with eight well regulated departments under directions of Mr. J. H. Covington, the competent superintendent; A. C. E. League, Senior and Junior, under the directions of Mr. R. B. Pleasant and Miss Leila Drake; W. H. and F. M. Society, Senior and Junior; W. C. T. U., Stewards' Board, Senior and Junior; Stewardesses, Senior and Junior 1 and 2; Trustees; Auxiliaries 1 and 2; Richard Allen Board; Sarah Allen Board; Pulpit Aid Board; Parsonage Aid Board; Willing Workers Board; Gospel Helpers Board; Progressive Board; Helping Hand Board; Ushers Association and two auxiliaries; Christian Association; Junior church thoroughly organized in all of its departments; three choirs under the directions of Mr. R. H. Singleton, Mrs. E. C. Keaton and Miss Beatrice Williams; three accomplished organists, Prof. J. M. Sims, Mrs. C. L. Edwards and Miss Ruth Johnson, with Mr. R. B. Pleasant, violinist, Mr. John Allen, cornetist; Mr. A. W. Smith, flutist, furnish the instrumental music. Anti-tuberculosis league, under the direction of Dr. J. R. Hamilton, president, is rendering

incomplete

T. R. WAS HEAD OF VIGILANTES

Scott Mirs.

Manuscript Throws Important Light on Colonel's Early Life.

The Cotton Farmer

ORGANIZED RANCH OWNERS

1/19/21

Minutes of First Meeting of Little Missouri River Stockmen's Association, Written in Hand of Roosevelt in 1884, Comes to Light—Manuscript Found on Little Farm in Montana—Colonel First to See Need of Organizing Law-Abiding Forces.

New and important light was thrown on the career of Theodore Roosevelt when the Roosevelt Memorial association in New York announced the gift of a seven-page manuscript in Colonel Roosevelt's hand, written in 1884. The manuscript is the gift of Joseph A. Ferris of Terry, Mont., who was a storekeeper in Medora, N. D., where Roosevelt was a ranchman in the adjacent bad lands.

The manuscript is historically of the greatest importance. It contains the minutes of the first meeting of the Little Missouri River Stockmen's association, and reveals the fact that this meeting of what was, in effect, a vigilance committee and the first law-and-order body in the western Dakotas was called to order by Roosevelt and that its first action was to elect him chairman. The meeting was held in Medora on December 19, 1884, and was attended by the most influential ranchmen of the region, numbering a dozen.

Found on a Montana Farm.

The manuscript came to the Memorial association as a result of its efforts to collect material concerning Colonel Roosevelt. Herman Hagedorn, director of the association's bureau of research, came upon it in a little farm in Montana a year ago in the course of a journey through the Roosevelt country in search of material for a book on Roosevelt's ranching days, but it was only in response to the association's recent appeal for Roosevelt material that this manuscript was actually presented.

"The discovery of this manuscript and of the story that lies behind it," said Mr. Hagedorn in discussing the gift, "shows dramatically the value of the association's activities in gathering what President Harding has called 'the records and mementos of a great life.' There never was a man more written about in the world's history than Roosevelt, but a month's researches on his old stamping grounds in the bad lands showed me that the actual story of his cowboy days had not even been hinted at.

"It was Roosevelt who saw the need of organizing the law-abiding forces in the region, and it was Roosevelt who rode from ranch to ranch in the dead of winter with no companion except 'Bill' Sewall, to persuade the ranchmen to co-operate. He was practically the youngest among them, barely twenty-six, but he succeeded in winning their confidence. The organization was formed and Roosevelt was made its head. It was an important, stabilizing influence, for it chased the fear of God into the horse and cattle thieves in what was generally regarded as the roughest region between the Canadian border and the Gulf of Mexico."

Cattle Companies at Meeting.

The text of the minutes is here made public for the first time:

"Minutes of a meeting of the stockmen of the Little Missouri, held at Medora, Dak., December 18, 1884.

"Companies and individuals represented—So Ho Cattle company, Badger company, Custer Trail company, LeMoyne company, Maltese Cross company, Elkhorn company, Thompson company, L. D. & P. Rumsey, H. R. Wadsworth & Co., N. P. Refrigerator Car company, E. W. Casey & Co., H. R. Tarbell.

"Called to order at 11:30 a. m., by Theodore Roosevelt.

"The following resolution was adopted:

"'Resolved, that it is the sense of the stockmen present, representing the companies and individuals named above, that an association of the stockmen along the Little Missouri and its tributaries be forthwith formed, and that this association shall be known by the name of The Little Missouri Stockmen's association.'"

Marquis de Mores on Committee.

"Also the following:

"'The officers of the association shall consist of a chairman and vice-chairman, elected annually at the first meeting held after the fall roundup and a secretary elected at each meeting, whose work is to be superintended by the chairman.

"'Theodore Roosevelt was elected chairman and Henry A. Boyce, vice-chairman. The Marquis de Mores was nominated as a committee of one to work with the committee appointed by the Eastern Montana Live Stock association in the endeavor to pro-

cure legislation from the territorial legislature of Dakota, favorable to the interests of the cattle men.'

"A resolution was passed that if any of the members of the association had cattle run over by the railroad, for which cattle the railroad refused to pay full value, it should be at once brought to the notice of the chairman, who should report it to the next meeting of the association, in order that it may be brought before the courts at the expense of the association as a test case.

Might Be Barred From Roundup.

"The following resolutions were also passed:

"'Resolved, That upon the request in writing of any three members of the association, a meeting shall be called by the chairman, who shall, however, give at least one week's notice thereof.

"'Resolved, That the representation in this association be by firm, each firm being entitled to but one vote.

"'Resolved, That the next meeting of the association be held on or about April 1, 1885, at the call of the chairman.

"'Resolved, That if any of the cattle companies or stockmen along the river refuse to conform to the rules and by-laws of this association, that this association will refuse to act with them or allow them to take part in the roundup; and the captain of the roundup shall see that no stockman debarred by action of this association from participating in the roundup is allowed to take part in it, and he shall further see that no third party acting in the interest of said stockman is permitted to take part in or derive benefit from the roundup.

Rules for Branding Calves.

"'Resolved, That no member shall gather cattle or brand calves between December 1, and the date of the general spring roundup without giving due notice a reasonable time beforehand to the other ranchmen of the neighborhood.

"'Resolved, That each member shall hereafter have not less than ten bulls to every 100 head of the stock on his range.

"'Resolved, That the chairman draw up a series of by-laws for the association, and in other respects following, so far as they are applicable, the by-laws of the Eastern Montana Live Stock association.'

"At 1:10 p. m. the meeting adjourned."

The by-laws of the association, mentioned in the minutes of the first meeting, were drawn up by Roosevelt and later printed by him at the Knickerbocker Press in 1885. Only a few copies of the by-laws are known to be in existence, of which one is in the possession of the Roosevelt Memorial association, 1 Madison avenue, New York.

RUTLAND VT HERALD
APRIL 6, 1921

First Negro Clergyman.

In 1780 on November 20, Samuel Haynes, a mulatto, was licensed to preach. He was the first negro clergyman in the United States. Haynes was born at West Hartford, Conn., in 1753. He served as a soldier in the revolution, and after the war became a servant in the house of the Rev. Daniel Ferrand, a Congregational minister at Granville, Conn. Doctor Ferrand taught Haynes Latin and Greek and helped him to study for the ministry. In 1785 he was formally ordained a Congregational minister at Litchfield, Conn., and shortly after was assigned to the parish of Torrington. He resigned after two years on account of the prejudice of his parishoners. He was called immediately to a church at Rutland, Vt., where he preached for 18 years.

Historical – 1921

Baltimore In 1850

Old City Directory Of That Date Shows Many Old Families Engaged In Trades

Afro-America 5/28/21

William Mitchell, drayman; Isaac Moleaux, mariner; Wm. Monia, huckster; James Monrone, porter; James Montgomery, barber; Daniel Moore, tanner; Rev. Dr. Moore, teacher; John C. More, drayman; Rev. John J. Moore, Howard St. Chapel; Matthew Moore, laborer; Matthew Moore, caulker; Nelson A. Moquettefi barber; Rev. John R. V. Morgan, pastor of Ebenezer A. M. E. Church; James Morgan, ship carpenter; James Morris, ship carpenter; A. Morsell, brick moulder; Wm. Murdock, laborer; Benjamin Murphy, whitewasher; Alexander Murray, waiter; Jacob Murray, caulker; Robert Murry, musician; Spencer Murray,, waiter; Alexander Myers, barber; Myers and Conkling, hair dressing salon and perfuming; Captain Daniel Myers, mariner; Jacob Myers, caulker; Sarah Myers whitewasher; Wm. P. Nash, waiter; John Naylor, drayman; Mary Naylor, whitewasher; Abram Neal, carter, Wm. Neal, carter;; Henry Nelson. caulker; Julia A. Neilson, confectioner; John Nettles, laborer; Moses Newell, drayman; Jacob Newman, drayman; Robert Newman, steamboat fireman; Sergeant Newman, laborer; Robert Nickens, laborer; Benj. Nichols, barber; Elijah Nichols, mariner; Helmsley Nichols, drayman; Richard Nichols sailor; Benj. Nicholson, laborer; John Noel, barber; Adam Norris, laborer; Wm. Norris, engineer; Margaret Nugent, washer; Henry Nutter, laborer; Aaron Ochimay, whitewasher; Thomas Ockany, waiter; James Ockimay, porter; H. F. O'Donell, tanner; Francis Offer, caulker; Charles Oldham, mariner; Charles Oldham, mariner; Allen Oliver, sawyer; John Oliver, cigar maker; Owen Oliver, confectioner; Tabitha Osborn, washer; Samuel Otho, drayman; Isaac Owens, brick maker; Richard Owens, drayman; Nicholas Packs, nurse; Cyrus Page, potter; George Palmer, drayman; James Palmer, coachman; David R. Parker, drayman; I. Parker, oysterman; Thos. Parker, brick moulder; Emmanuel Porks, laborer; Peter M. Pascal, engineer sun press; Daniel Patterson, caulker; William Patterson, sawyer; Rev. Daniel A. Payne, teacher; John Pierce, barber; Louis Peck, barber; Levin Peck, wagoner; Nathaniel Peck, whitewasher; John Pemmilton, whitewasher; Wash. Perkins, grain measurer; Charles Perry, barber; Christopher Perry, porter; Major Perry, Stevadore; Charles Peters, laborer; Solomon Peters, laborer; Bristol Phillips, stevadore; James Phillips, carter; Lewis Phillips, coachman; Francis Phoenix, Alexander Pierce, John Pinkett, laborer; Edward Pindell, musician; Isaiah Pindell, barber; James Pindar, laborer; Abram Pinkney, laborer; Charles Pinkney, drayman; Henry Pinkney, laborer; Wm. Piper, laborer; John Plyman, barber; Lorenzo Palk, brick maker; Stephen Polk, cook; James Porter, carter; Lemuel Porter, sawyer; Edward Powell, whitewasher; John W. Powell, drayman; Benj. Pratt, barber; David Pratt, caulker; Trueman Pratt, carter; Wm. Pratt, laborer; Geo. A. Price, tailor; James Price, trackman; Jas. Price, hay dealer; John Price, grain measurer; Romeo Price, waiter-Barnum; Greenbury Primrose, grain measurer; Alfred Prout, grain measurer; Henry H. Prout, brick maker; John C. Pullett, porter; J. C. Pulley, boot black; John Pumphrey, iron worker; Louisa Purdy, seamstress; Daniel Purnell, drayman; J. J. Purviance; drayman; Samuel Purviance, sawyer; Wesley Purviance, brick maker; Rosetta Pye, cook; Henry Quebeck, waiter; Harriett Queen, cook; Jas. Queen, laborer; Stephen Queen, dealer in Thompsonians machines; Sarah Queen, shop keeper; George Ralph, mariner; Daniel Rainbow, laborer; Harrison Raikes, steamboat; Chas. Ramsey, painter; Robt. Randall, brick moulder; Jacob Rayor, butcher; Geo. Reason, sawyer; Nathan Reason, grain measurer; Abram Reed, waiter; Daniel Reed, whitewasher; Joshua Reed, lumber wagoner; Thomas Reed, hackman; David Reese, laborer; Henry Reister, hackman; Madison Reynolds, drayman; Norton Reynolds, sailor; Ann M. Rice, dressmaker; John T. Rice, musician; Robt. Rich, coachman; Mary Rich, washerwoman; Harry Richards, horse doctor; Frisby Richards, coachman; Solomon Richards, sawyer; Benj. Richardson, shoemaker; Samuel Richardson, whitewasher; Frisby J. Richfield, caulker; Wm. Ricks, laborer; Henry Ridgaway, trader; Henry Ridgaway, brick moulder; John Ridgely, laborer; Mary Ridgely, store keeper; Perry H. Ridout, barber; Mrs. Perry H. Ridout, confectioner; Francis, Riggins, cigar maker; John Riggs, boot black; John M. Riley, laborer; Benj. Riggold, carter; Henry Ringgold, porter; Moses Ringgold, saw whetter; Philip Ringgold, fruit dealer; Wm. H. Ringgold, waiter; Bradbury Roberts, laborer; David Roberts, cook; George Roberts, stevadore; Wm. Roberts, drayman; James Robertson; brick maker; Caleb Robinson, laborer; Francis Robinson, cook; James Robinson, brick maker; Perry Robinson, drayman; Robt. Robinson, drayman; Lemuel Robinson, blacksmith; Stephen Robinson, trader; Thos. Robinson, cigar maker; Wm. Rock, barber; James Roden, stevadore; Benj. Rogers, drayman; Wm. A. Rogers, porter; Daniel Ross, laborer; Robt. Ross, trader; Benj W. Ruff, porter; Aaron Russell, brewer; Geo. W. Russell, hay dealer; Thos. Ryan, waiter; Geo. Sadler, coachman; Aaron Sales, drayman; Benjamin Sales, hackman; Henry Sales, tobaconist; Lemuel Sales, drayman; Chas. Salter, drayman; Jos. Sampson, stevadore; Francis Sampson, laborer; Henry Sanders, butcher; Hudson Sanders, ship carpenter; August Sanks, drayman; John Sanks, Jr., stevadore; Walter Sauerwine, barber; Geo. Savage, carter; Hannah Savoy, washer; Basil Savoy, laborer; Dianna Savoy, washer; Thos. Savoy, brick moulder; George Scroggins, laborer; Alex. Scott, drayman; Andrew Scott, sailor; Dennis Scott, laborer; Geo. Scott, whitewasher; Henry Scott, caulker; Isaac Scott, barber; James Scott, hackman; James Scitt, coachman; John Scott, rope maker; Reyin Scott, eating house; Eliza Scroggins, dressmaker; Edward Scyth, waiter; Thomas Sears, fruit dealer; John Sedgwick, laborer; Emory Sephus, laborer; John Severn, barber.

Baltimore In 1850

Afro-American 5-28-21

Old City Directory Of That Date Shows Many Old Families Engaged In Trades

BACK IN 1850 MAYOR OF BALTIMORE APPOINTED AS MANY COLORED PEOPLE TO OFFICE AS MAYOR BROENING LAST YEAR

Matchetts Baltimore Director, (note the name, not Directory) for 1851 is chock full of information interesting to those who love Baltimore.

It contains the "names, dwellings and occupations of householders," the white first and then the "Colored householders." Describes the twenty wards the city then had and remarks the fact that there was only one representative in the Council from each two wards of the city.

In those days the 17th and the 18th wards voted together for a councilman, but lest any one think it was the present 17th ward, the 1851 Director gives the boundaries of the 17th ward then as Montgomery and South Eutaw streets and the northwest and middle branches of the Patapsco river. There was no such street as Druid Hill avenue in those days, but Division, Etting, Dolphin, Biddle, Carey, Calhoun, Madison, Fremont, Mulberry, Mosher, Ensor, Fleet, Forrest and the like were built up with home occupied by wealthy families many of whom were slave holders.

In those days colored people lived on Orchard, Bethel, Biddle street court, Spring, Jefferson, Vine, Madison, Caroline, Tyson, Conway, Hillen, Mulberry, Pierce, Moore's Alley, Haw, Saratoga, Welcome Alley and such streets. Most of them were in the section now known as South Baltimore.

There were no colored public schools before the war the "Director" shows. In fact it was against the law to teach colored people to read or write. The chool board was composed of one member from each of the city's twenty wards.

Lexington Market was nearly as large as it is now, but there was no Lafayette Market. J. H. Jerome was Mayor of the City, 1851 and gave colored people as many political appointments as Mayor Broening did in 1921, i. e. none.

Three trains left the Baltimore and Ohio station every day in 1851, one for Cumberland, one for Frederick and three for Washington, D. C. Stage lines connected the city with Belair, Reisterstown and even such distant points as Wheeling and Pittsburgh.

The city had 169,000 inhabitants, and some thirty thousand of them were colored living in 7,404 homes.

Each week the Afro prints some of those whose names are set down among the colored householders of 70 years ago. Not all of the names of colored persons in the "Director" will be printed. Those who are interested to follow up their families may consult the book itself at the Afro-American office.

Continued from last week

Harry Sewell, laborer; Henry Sharp, caulker; Lloyd Sharper, porter; Zacharia J. Sharper, barber; James Sheaf, steward; Perry Sheaf, grain measurer; Benjamin Sheppard, drayman; John Sheppard, drayman; Andrew Shilletsky, sawyer; Peter Shipley, laborer; Henry Shorter, laborer; Sylvester Shorter, ostler; Rev. Thos. Shorter, preacher; Mary Siddons, Edward Simms, laborer; Francis Simms drayman; Henry Simms, porter; John Simms, drayman; Peter Simms, laborer; Wesley Simms, laborer; Agnes Simpson, fruit dealer; James Simpson, store keeper; James Simpson, brick moulder; Levin Simpson, laborer; Daniel Singer, laborer; Henry Single, varnisher; Benson Skinner, scowman; Edward Skinner, laborer; James Skinner, caulker; James Skinner, blacksmith; Jonath Skinner, steamboat hand; Thomas Skinner, furniture mover; Thomas Skinner, brick moulder; Joseph Slater, ship, carpenter; Robert Slater, ship carpenter; Daniel Slaughter, oysterman; Henry Slily, blacksmith; James H. Sliny, blacksmith; Geo. Small, hackman; John Small, carter; Casmere Smallwood, John Smallwood, seaman; Nathan Smallwood, porter; Alexander Smith, porter; Andrew Smith, waiter; Benj. Smith, porter; Chas Smith, huckster; George Smith, butcher; Henry Smith, drayman; Henry Smith, oysterman; Isaac Smith, laborer; James Smith, sawyer; Jesse Smith, waiter; John Smith, caulker; John A. Smith, blacksmith; John Smith, lumber piler; Major Smith, laborer; Moses Smith, forge man; Nathaniel S. Smith, drayman; Robert Smith, barber; Simon Smith, sawyer; Tilghman Smith, laborer; William Smith, grain measurer; Jesse Smithers, laborer; H. Smothers, washer; Chas. Snowden, laborer; Darius Snowden, waiter; John Snowden, drayman; Charles Snowden, laborer; S. Sorrel, porter; Walter Sorrell, barber, saloon Chas. Sparrow, laborer; Benjamin Spence, laborer; Frisby Spence, laborer; Enoch Spencer, brick maker; Joseph Spencer, grain measurer; Martin Spriddle, laborer; G. Spriggs, whitewasher; Henry Spriggs, waiter; James Spriggs, drayman; Robert Squirrell, laborer; Jos. Stanley, whip sawyer; Wash. Stanley, laborer; Daniel Stansbury, sawyer; Elijah O. Stansbury, carter; Moses Stansbury, brick moulder; Sydney Stanbruy, market woman; Joseph Staten, drayman; David Sterling, laborer; Elijah Stertett, eating house; James Sterrett, whitewasher; Alex. Stevens, caulker; Benj. Stevens, hackman; Harrison Stevens, drayman; Israel Stevens, steward; Malachi Stevens, laborer; William Stevens, carpenter; Chas. Stewart, fruiter; David Stewart, drayman; Ephraim Stewart, whitewasher; Frederick Stewart, currier; Lewis Stewart, old iron dealer; Sally Stewart, whitewasher; Henry Stokley, laborer; Wash. Stocken, laborer; Nanthia Stokely, salt measurer; Rev. Darius Stokes, drayman; Emory Stouts, smith; Samuel Strickland, laborer; Samuel Stripling, laborer; James Tumn, laborer; Henry Sullivan, stevadore; Robert Somerville, waiter; Isaac Sunger, whitewasher.

Baltimore In 1850

Afro-American 6/3/21

Old City Directory Of That Date Shows Many Old Families Engaged In Trades

BACK IN 1850 MAYOR OF BALTIMORE APPOINTED AS MANY COLORED PEOPLE TO OFFICE AS MAYOR BROENING LAST YEAR

Richard Sutton, laborer; James Sylveser, laborer; John Tabb, hand carter; James Talbot, waiter; Samuel Talbot, laborer; Benjamin Tall, ostler; Wm. Taney, waiter; Henry Tarter, porter; John Tarter laborer; Jos. Tasco, laborer; Hyan Tate, laborer; Abram Taylor caulker; Edwin Taylor, cooper Isaac Taylor, sailor; John Taylor hackman; Moses Taylor, laborer Robert Taylor, porter; William Taylor, brick layer; Samuel Taylor cook;; Zacharia Taylor, laborer; Theodore Tellison, carter; Charles Theodore, scowman; Augustus Thomas, baker; Dawson Thomas, carpenter; Jas. Thomas, grain measurer; James Thomas, brick maker; John Thomas, scowman; Jas. Thomas, stevadore; Perry steamboat hand; Richard Thomas, gardner; Walter Thomas, steamboat man; Wesley Thomas, laborer; Wm. Thomas, drayman; Wm. Thomas, waiter; Wm. G. Thomas, drayman; Cornelius Thompson, porter; Daniel Thompson, carpenter; Edward J. Thompson, hackman; Hezekiah Thompson, drayman; Josiah Thompson, laborer; Nace Thompson, coachman; Wm. Thompson, barber; William H. Thompson, barber; Wm. Thompfoundryman; E. Tidings, laborer; Patrick Tierman, waiter; Francis Tilghman, laborer; Geo. Tilghman, laborer; Levin Tilghman, oysterman; Michael Tilghman, blacksmith; Richard Tilghman, brick maker; William Tilghman, grain measurer; William Times, laborer; Thos. Timmons, steamboat hand; Geo. Tinny, waiter; Zach Todd whip sawyer; Charles Toogood, whitewasher; William Toogood, caulker; Toomey Henry, oyster-

lovers

(From Over)

man; James Tomey, laborer; Wm. H. Toomey, laborer; Josiah H. S. Toomey, barber; Isaac Toney, drayman; Chas. Topham, drayman; Louis Loston, laborer; Wm. Toulson, laborer; Walter Toy, waiter; Francis Travers, drayman; Robert Travers, laborer; Edward Travis, sexton Sharp Street African Church; Samuel Travis, mariner; Wm. Travis, porter; James Triviss, oysterman; Harrison Tripp, laborer; Henry Tripp, sawyer; James Tripp, oysterman; Levi Truly, sawyer; Henry Trusty, whitewasher; Jonathan Trusty ,stevadore; Perry Trusty, porter; Samuel Trusty, grave digger; Stephen Trusty, stevadore; Evan Tubman, laborer; John T. Tuhman, stevadore; Francis M. Turner, barber and bath keeper; Geo. Turner, laborer; Morris Turner, waiter; Thomas Turner, grain carrier; Thomas Turner, tanner; Wm. Turner, bacon dealer; Charles Tydings, barber; Isaac Tyler, laborer; Benjamain Uncles, sawyer; Isaac Uncles, blacksmith; Lorenzo Uneles, blacksmith; Hezekiah Vanbiber, laborer; Isaac Vincent, laborer; William Vincent, brick maker; Henry Walker, oak cooper; John H Walker, drayman; Trueman Walker, laborer; David Wallace, carter; Henry Wallace, whip sawyer; Henry Wallace, caulker; Jas. Wallace, grain measurer; Lewis Wallace, hackman; Richard Wallis, oak cooper; Clement Walters, laborer; Jacob Wangus, laborer; Alexander Ward, laborer; George Ward, laborer; Adam Warfield, laborer; Jonathan Warfield, whitewasher and wall colorer; George Warner, whip sawyer; Robert Warner, laborer; Ruth Warner, washerwoman; Jarvis Warwick, drayman; Felix Washington, brick maker; Frederick Washington, drayman; Geo. Washington, teamster; Benjamin Waters, waiter; Dennis Waters, sawyer; Emory Waters, laborer; Geo. H. Waters, laborer; Rev. Henry Waters, teacher and preacher; Isaac Waters, waiter; Israel Waters, sawyer; Jacob Waters, stevadore; James Waters, brick maker; John Waters, carter; Lewis Waters, brick moulder; Samuel Waters, caulker; Wm. H. Waters, drayman; Daniel Watkins, laborer; George Watkins carriage driver; Isaac Watkins shoe maker.

Baltimore In 1850

Old City Directory Of That Date Shows Many Old Families Engaged In Trades

Afro-American 6/10/21

Lloyd Watkins, cooper; Samuel Watkins, blacksmith; Rev. Thomas Watkins, teacher; Wm. Watkins mariner; Hampton T. Watson, waiter; Alexander Watts, brick maker; Daniel J. Watts, barber; Nelson Watts, wood sawyer; Rev. Samuel Watts, Thomas Watts, rope maker; Sarah Wagman, Benjamin Weaver, laborer; Wm. Weaver, stevedore, Wm. Webb, laborer; Isaac Webster, porter; Joseph Webster, wagoner; Geo. Weeks, drayman; Jeremiah Weeks, whitewasher; Peter Weeks, laborer; George Wells, sawyer; Geo. Wells, waiter; Henry Wells, wagoner; Joseph Wells, caulker; Moses Welch, drayman; James Wesley, laborer; John Wesley, carter; Wm. Wesley, laborer; Anthony West, laborer; Isaac West, laborer; Peter Weston, coachman; Levin Wheatlier, mariner; Daniel Wheatley, caulker; David Wheeler, brick maker; Isaac Wheeler, laborer; James Wheeler, barber; Joseph Wheeler, laborer; Mary Wheeler seamstress; Charles Whitaker, sailor; Adam White, caulker; Chas. H. White, drayman; Daniel White, caulker; Dennis White, steamboat hand; James White, porter; John White, laborer; Reuben White, whitewasher; John Whittington, caulker; Wm. Whittington, stevadore; William Whittington, carter; Peter Wicks, carter; Peter Wilkins, laborer; Wm. Wilkinson, laborer; Joseph Wilks, sawyer; Abraham Williams, laborer; Alonzo Williams coachman; Anthony Williams, cooper; Benjamin Williams, carter; Charles Williams, waiter; Edward Williams, coachman; George Williams, drayman; Ephraim Williams, steward; Ephraim Williams, sawyer; H. Williams, whitewasher; Hopewell Williams, drayman; Jas. A. Williams, brick maker; John Williams, drayman; Joseph Williams, fireman; Littleton Williams, seaman; Lewis Williams, waiter; N. Williams, barber; Nathaniel Williams drayman; P. Williams, ship carpenter; Phoenix Williams, laborer; Pompei Williams, fireman; Raymond Williams, barber; Robert Williams, fisherman; Rodney Williams, drayman; Samuel Williams, oysterman; Stephen Williams, carter; W. Williams, blacksmith; Wm. Williams, storekeeper; Wm. Williams, sailor; Zacharia Williams, laborer; Chas. Williamson, laborer; John Willis, laborer; Wm. Willis, carter; Emanuel Wilmore, sawyer; Geo. Wilmore, hackler; Reniami nWilson, laborer; Chas. Wilson, drayman; Daniel Wilson, huckster; Du Wilte Wilson, porter; Ezekial Wilson, furniture carrier; Frederick Wilson, sailor; Henry Wilson, coachman; Isaac Wilson, grain measurer; Jas. Wilson, shoemaker; Jas. Wilson, waiter; Jas. Wilson, coachman; James C. Wilson, laborer; Robert Wilson, waiter; Samuel Wilson, hackman; Thomas Wilson, cook shop; Thoams C. Wilson, sawyer; William Wilson, plasterer; William Wilson, brick maker; Wm. Wilson, box maker; Lucy Winder, washer; Jeremiah Worthington, laborer; Reuben Worthington, laborer; Alfred Wright, brick maker; Benj. Wright, gardner; Charles Wright, sawyer; Geo. Wright, laborer; John Wright, porter; Samuel Wright, whitewasher; Thomas Wright, whip sawyer; Wm. Wright brick maker, Wm. Wright sawyer; John Wye, laborer; Elizabeth Yates, washer; William Yearley, waiter; Benj. Young, brick maker; Christopher Young, laborer; Henry Young, laborer; Joseph Young, blacksmith; Joseph Young, furniture mover; Tilghman Young, furniture carmass, William Young laborer.

Baltimore In 1850

Old City Directory Of That Date Shows Many Old Families Engaged In Trades

Afro-American 6/17/21

William Winn, laborere; Joseph Wise, porter; Barthol Wolford, carter; Stephen Wolford, drayman; Alexander Wood, waiter; Benj. W. Wood, funiture carrier; Chas. H. M. Woods, barber; J. Woods, barber; Hiram Woods, laborer; Caleb Woodyard, laborer; Emory Woolford, painter; Willis Woolford, laborer; Henry Worlds, barber; Henry Morrell, barber;

WASHINGTON D. C. STAR
APRIL 3, 1921

NEGRO DIES WITHOUT DIVULGING MYSTERY OF CONFEDERATE SEAL

The whereabouts of the official seal of the Confederacy, a mystery unsolved since the death of Jefferson Davis, will ever remain unknown, for James Jones, colored, said to be the only person who ever knew where it was buried, died today at his home, 58th and Dix streets northeast.

During the war Jones was a body servant of the president of the Confederacy, and before he was captured, so the story goes, he buried the effects of his master, among them being the old seal of the Confederacy.

Jones had been employed in the Senate office building for years, and had become a familiar figure about the place. He came here years ago with Gen. Cox, at one time secretary of the Senate, and afterward was given a position in the stationery room of the Senate.

Jones never revealed the hiding place of the seal, and to his death was faithful to his trust.

SIGN POSTS OF PROGRESS IN THIRTY YEARS

Afro-American 8/24/21

BY OLD TIMER

Thirty years ago when the AFRO-AMERICAN was first started a little sheet, with four pages, size 9x12, there was not a single colored public school teacher in the city and now there are upwards of four hundreds.

****

There were about a half dozen doctors and now there are over forty in the city doing excellent work.

****

There were not over two dentists in the city and now there are nearly two dozen who are being well patronized.

****

We had only one drug store and now we have thirteen with twenty-one registered pharmacists.

****

We had then about a half dozen lawyers and now we have nearly three times that number.

****

We had no hospital nor any regularly instructed nurses, now we have two well regulated hospitals with more than fifty regular graduate nurses.

****

Then we had two postoffice employees and now we have nearly four score.

****

We had no real-estate dealers and Insurance solicitors, and now we have a score and a half.

****

No Notary Publics and now we have eleven.

****

Then we had about 26 chruches and now over 100.

****

Perhaps the most notable improvement has been made in the living conditions of the people. Thity years ago no large street in the Northwest had colored people living on them. Carey street not then cut through had only one colored resident. Calhoun street, Stricker street, Gilmor street, Fremont avenue, Mount street, Pennsylvania avenue, Division street above Lafayette street, Druid Hill avenue above Hoffman street, Mc-culloh street, nor any of the intersectory streets.

****

Now in this section upwards of one third of the colored people of the city are well and handsomely housed.

****

Druid Hill avenue from Eutaw street to North avenue a distance of twenty blocks is almost solidly colored. McCulloh street, Division, Argyle and Myrtle avenues, Eutaw and Etting to Druid Hill Park are occupied largely by colored owners and tenants. All of the other treets with the exception of Pennsylvania avenue are largely colored. In East and South Baltimore, our folks also have modern homes.

****

There was only one colored publice school and now they are 18.

****

No banking institution, now four.

****

No beauty culturists, no Madam Walker, no Poro, now the number is beyond comprehension.

****

These are just a few of the signs of progress during the past thirty years.

EAST BALTIMORE BOY BECAME GREAT PREACHER

Afro American 8/24/21

William Douglass Was Also First African To Write A Large Book

By Rev. George F. Bragg, Jr.

Down on Montgomery St. near Leadenhall, on the 6th of September 1805, there was born a little black baby, the son of a blacksmith, who was christened "William" Douglass.

This boy grew up, and attended the school taught by Daniel Coker, the founder of Bethel Church, and the first man elected a Bishop in the African Methodist Episcopal Church. But, when young Douglass was only fifteen years of age, Mr. Coker, with other emigrants, left the country for Africa. However, four years later, a colored clergyman of the Episcopal faith, Rev. William Lexington, came to Baltimore, founded St. James Church, and opened a day school. Thus, young Douglass, who was of a remarkable intellectual mind, enjoyed the opportunity of prosecuting his studies.

Sight of Douglass, after this, is lost, until June 23, 1834, when, from the official records of the Episcopal Church, it is learned that particular day, in Cecil county, of this state, in a white church, he was ordained to the ministry by Bishop Stone, a lineal descendant of colonial Governor Stone, and a native of the Easternshore. This was the first ordination of a colored man, in the Episcopal Church, anywhere, south of Pennsylvania.

On the 17th of the following September, Mr. Douglass took charge of St. Thomas Church, Philadelphia, the first Negro Church in this country. In 1836 Mr. Douglass was ordained to the priesthood, and the white Bishop, Onderdonk, officiating, recorded in his journal, concerning him, "my very favorable estimate of his highly respectable intellect, and most aimable qualities." Mr. Douglass remained rector of this Church, for twenty seven years, to the day of his death, May 22, 1862. In 1853 he published a book of sermons. The year before his death, he published a history of St. Thomas Church.

Bishop Alonzo Potter, of Pennsylvania, one of the foremost characters of the Episcopal Church, in this country, in reporting to his conventon the death of Mr. Douglass, paid the deceased the following beautiful tribute:

"It hath pleased the Lord to call away from the Church Militant the Rev. William Douglass, rector of St. Thomas African Church, in this city, where he has ministered for the last twenty seven years,—a man of great modesty, of ripe scholarship, and of much more than ordinary talents and prudence. He is, as far as I am informed, the only clergyman of unmixed African descent, who, in this country, has published works of considerable magnitude. In two volumes, one of sermons, and one a history of St. Thomas Church, has vindicated his right to appear among our respected divines. As a reader of the Liturgy he was unsurpassed."

Historical — 1921.

PHILADELPHIA BULLETIN
JULY 25, 1921

Racial Leaders

Noted Negroes of the City Who Have Promoted the Welfare of Their Race

PHILADELPHIA has not heretofore been wholly neglectful of rewards of merit and memorial distinction for the leaders of the negro race. Two of the public schools of the city have been named for citizens of that race, Octavius V. Catto and James Forten. But others, eminent among the intellectual leaders of their race, such as Richard Allen, Absalom Jones, Henry Hosier, Cordelia A. Jennings, Fanny Jackson Coffin, James Derham, Robert Purvis, Benjamin Tanner, Paul Cuffe and Daniel A. Payne, whose lives touched this city at different periods of the eighteenth and nineteenth centuries, come readily to mind among those familiar with the achievements of the blacks in Philadelphia.

The oldest of them all, in point of chronology, was Absalom Jones, a Delaware slave, who purchased his freedom during the Revolutionary period, and who, with Richard Allen, another ex-slave, founded the first African church in America. But instrumental as Jones was in starting a separate congregation of negroes, which still exists in the negro Episcopalian Church on Twelfth street, below Walnut, Allen became the best known of the two. The latter was one of Benjamin Chew's slaves, who succeeded in purchasing his freedom, and who, after traveling about the country as an itinerant preacher, served as a teamster during the Revolution. Methodism was fast growing in the Colonies at that time, and when Allen found that the congregation at St. George's Church, which he attended, forced the blacks into the galleries, he decided to start a church of his own. It was this congregation, known as the Free African Society, which came into existence early in 1787, but which was split subsequently by Allen's withdrawing to start a Methodist meeting in a blacksmith shop near Sixth and Lombard streets, while Jones and his followers became members of the Episcopalian denomination. From Allen's A. M. E. Zion Church, started under that name in 1800, however, has sprung the host of negro Zion churches throughout the country. It was in these early negro Methodist churches, too, that Henry Hosier, declared by Benjamin Rush to be "the most eloquent man in America," spoke. Hosier was the body servant of Bishop Coke, and it was said he often attracted greater crowds than Bishop Asbury.

Allen and Jones, too, were instrumental in starting the abolition movement among the negroes. Before the close of the eighteenth century they were at work endeavoring to ameliorate the condition of the enslaved blacks, and in 1800 they petitioned Congress and the Legislature to favor emancipation. Assisting them in this endeavor was a Philadelphia sail-maker, James Forten, who had received his education at the Quaker Free School for Negroes, founded by Anthony Benezet, the French Huguenot, who was the pioneer in negro education in this locality. Forten was in the front of all movements for the betterment of the race, the chairman of the first convention of free negroes held in this city in 1817, actively interested in the colonization projects in Liberia and Sierra Leone, and in 1814 he attested his patriotism by raising twenty-five hundred colored volunteers for the protection of the city when it was threatened by invasion. Whittier and William Lloyd Garrison were counted among his close friends, and one of Forten's granddaughters became the wife of the son of another noted negro leader, Robert Purvis, who was also among the early abolitionists.

Purvis was the son of a free colored woman of Charleston, who was brought to this city by his parents in 1819. In 1833 he was a member of the famous Anti-Slavery Convention held in this city, the only colored signer of its declaration, and in 1852 he was chosen as the chairman of the Vigilance Committee, which became the directing body of the "Underground Railway" by which slaves were transported through Pennsylvania to freedom. Of him Whittier said, in a description of the early Anti-Slavery Convention, "I think I have never seen a finer face and figure, and his manner, words and bearing were in keeping." His son, Dr. Charles B. Purvis, became a noted negro surgeon in the Civil War, the Surgeon-General of the Freedmen's Hospital and an instructor in medicine at Harvard. Another Philadelphian, too, who achieved far earlier fame as a negro physician was James Derham, born a slave in 1767, and taught to read and write by a kindly master. Purchasing his freedom, Derham moved to New Orleans and there built up a lucrative practice. He was the first physician of his race to attain distinction and received high praise from Dr. Rush for his professional skill. Cuffe, the New England negro navigator and ship master, whose life also touched Philadelphia a century ago, was one of the active promoters of the colonization movement, spending liberally of his funds to carry freed blacks to Sierra Leone, and, through conversations and correspondence with Quakers here and in London, doing much to foster that movement.

Of all the negroes who have been identified with Philadelphia, however, none have been more intimately concerned with works which last to this day than Cordelia A. Jennings, Fanny Jackson Coffin and Daniel A. Payne. All three were eminent educators and their lives are linked with those of the early negro benefactors of the eighteenth century. Miss Jennings, who became the first negro teacher in a Philadelphia public school, being a graduate of that "Institute for Colored Youth," which Richard Humphreys, an ex-slave holder, endowed in 1832 and which, after a short career in Bristol Township, was conducted for a number of years on Lombard street until it was removed to Cheyney, where it is still active as an industrial school. Miss Jennings' mother, Mrs. Mary McFarland Jennings, was a school teacher in Virginia, and her daughter, after conducting a private school for colored children in this city, petitioned to have it accepted as part of the public school system. It is this school, remodeled and reconstructed, which today bears the name of Octavius V. Catto, in memory of a well-known negro schoolmaster who was killed in an election riot in 1871. Miss Jennings, who married the Reverend Joseph S. Atwell, one of the founders of Crozerville in Liberia and who became the rector of the richest negro church in New York city, was also in charge for a time of the Home for Aged and Infirm Colored Persons, located in West Philadelphia, and of the Industrial Home for Working Women, in Germantown.

The careers of Bishop Payne and Mrs. Coffin are linked in a dramatic manner. Payne, who became the first president of a negro college in this country and a bishop of the A. M. E. Church, was born of free parents in Charleston in 1811. An unusual zeal for education characterized his youth. Successively working as an apprentice to a shoemaker, a carpenter and a tailor, he studied until midnight and rose at dawn to scan his books before repairing to the bench. He soon started a school of his own with three pupils paying fifty cents a day, enlarging his educational work by degrees and finally leaving Charleston in 1834, when the Legislature forbade negroes attending school. He then went to the Lutheran Seminary at Gettysburg, working his way there for two years while studying for the ministry, was ordained and became a preacher. Most of his later career as a Methodist Bishop was associated with religious work in the District of Columbia, while high honor came later with his selection as president of Wilberforce University at Xenia, Ohio. But from 1840 to 1843 he was in Philadelphia, conducting a private school for negroes which enrolled at one time as many as sixty pupils. It was Payne, who, hearing of Fanny Jackson's ambitious efforts at self-education, when she was a servant in the Newport home of "the Baltimore Calverts," finding one hour a week for study apart from her household work, secured a scholarship at Oberlin College for this ambitious maid. Born a slave in the city of Washington, Fanny Jackson's freedom had been purchased in 1850 by her aunt, and, before the Civil War was ended she was teaching a mixed class of whites and blacks at Oberlin with signal success. Toward the close of the war she was summoned to Philadelphia to take charge of the female department of the institute for colored youth founded by the Quaker Humphreys.

After that, her life was identified with Philadelphia. In 1869 she became the principal of the Institute, succeeding Ebenezer D. Bassett when he was appointed Minister to Haiti by President Grant. The Colored Woman's Exchange, the Home for Girls and Young Women, the establishment of an industrial school, and other works of like nature figured in her local activities for thirty-five years. In 1881 she married Levi J. Coffin, also an active colored worker in this city, who subsequently was made a bishop of the A. M. E. Church, and in 1900 she accompanied her husband to Cape Town, South Africa, where she organized a Bethel Institute founded on the principles of Humphreys' school in this city, and to her surprise is said to have found pupils there who had studied at the Philadelphia institute. Another bishop of the black race who was long identified with educational work in this city was the Rev. Benjamin T. Tanner, a native of Pittsburgh, whose son, Henry Osawa Tanner, a graduate of the Pennsylvania Academy of the Fine Arts, is justly rated as one of the noted artists of modern times. Henry Tanner's paintings more than once have won prizes in Paris and London, where he has been acclaimed as a notable artist, and one of his best known works, "The Annunciation", has found a place in the Wilstach Collection in Memorial Hall.

Another local member of the race who achieved high honor in his professional and political career was John Stephen Durham, the widely known negro lawyer and editor, who served the nation as consul to San Domingo and Minister to Haiti, as well as an assistant attorney on the United States-Spanish Treaty Claims Commission. In addition to his literary contributions to the Atlantic Monthly and Lippincott's Magazine, he also published a novel of negro life in Haiti. His mental attainments, urbanity and knowledge gained him a wide circle of friends and, both in Cuba and London, where he resided for a while, he was looked to as one of the leaders of his people.

GRANT MADE REPRISAL FOR BLACK TROOPS

Union Commander Declared All Soldiers of Uncle Sam Were Due Equal Protection

New York News
8/24/21

The following letter lately brought to light which was written by General U. S. Grant, the Union commander, to General Robert E. Lee, the Confederate commander, shows how determined was the Union general that colored prisoners of war should have the same treatment as white Union prisoners:

October 20, 1864.

Gen. R. E. Lee, Commanding Army of Northern Virginia:

Understanding from your letter of the 19th that the colored prisoners who were employed at work in the trenches near Fort Gilmer have been withdrawn, I have directed the withdrawal of the Confederate prisoners employed in Dutch Gap Canal. I shall always regret the necessity of retaliating for wrongs done our soldiers, but regard it my duty to protect all persons received into the Army of the United States, regardless of color or nationality. When acknowledged soldiers of the Government are captured they must be treated as prisoners of war, or such treatment as they receive inflicted upon an equal number of prisoners held by us. I have nothing to do with the discussion of the slavery question, therefore decline answering the arguments adduced to show the right to return to former owners such Negros as are captured from our army.

In answer to the question at the conclusion of your letter, I have to state that all prisoners of war falling into my hands shall receive the kindest possible treatment consistent with securing them, unless I have good authority for believing any number of our men are being treated otherwise. Then, painful as it may be to me, I shall inflict like treatment on an equal number of Confederate prisoners.

Hoping that it may never become my duty to order retaliation upon any man held as prisoner of war, I have the honor to be, etc. U. S. GRANT,

Lieutenant-General.

History Day By Day

Baltimore Md
Geo. Tennell
9/2/21

December 31st—Andrew W. Abbott was one of the first colored men to be admitted to the army medical service. Died 1913.

December 31st—Have you subscribed for the AFRO-AMERICAN?

January 1st—President Lincoln sisues the proclamation of emancipation, 1863. The Revolutionists successful in establishing independence of Haiti, 1804.

January 2nd—Colored people of Columbia, S.-C., hold the first state fair ever held by our race, 1889. National convention of colored Catholics held at Washington, D. C., 1889.

January 3rd—The first colored Y. M. C. A. was organized in Washington, D. C., 1853. Anthony Bowen, colored, was first president. We operated 20,000 farms in 1866, and 981,000 in 1916.

January 4th—Samuel Jenkins, a Negro, the only survivor of the Braddock expedition across the Allegheny mountains, dies at the age of 115, 1849. We owned 12,000 homes in 1866, and 600,000 in 1916.

Beginnings of Negro Work in the South

MILWAUKEE LIVING CHURCH
AUGUST 20, 1921

By the Rev. George F. Bragg, Jr., D.D.

AT the close of the civil war, when the bishops of the Church, in Southern dioceses, addressed themselves to the work of Church extension among the people recently emancipated, they manifested not the least desire to introduce any other machinery than that already in existence. During the first decade obtaining a foothold seemed well-nigh impossible, despite the fact that many of the most devoted white men and white women of the South sustained direct and sympathetic touch with the black people they were endeavoring to influence towards the Church.

In Kentucky, in 1866, where the first colored ordination took place, Mr. Atwell, the newly ordained deacon, was most generously received and welcomed; and Bishop Benjamin Bosworth Smith exerted the fulness of his influence on behalf of this work. A year or two later, through the influence of the late Bishop Whittle, Mr. Atwell removed to Virginia, where he was ordained to the priesthood. He was received with every courtesy and kindness. He attended regularly the diocesan conventions, and on one occasion he assisted the Bishop in the opening service, delivering the chalice to those who received.

In North Carolina Bishop Atkinson had secured one or two colored clergymen from the North, who were acceptably laboring in his diocese with every right and privilege possessed by the other clergy. Two or more colored congregations, organized as parishes, were given lay representation in the diocesan convention.

In the meantime, in South Carolina and Georgia, where before the civil war were more colored communicants than in any other section of the Church, organized work among negroes was held in abeyance. There was much division and bitterness on the part of many of the whites with respect to the matter. A strong self-supporting colored congregation in each of these states had been organized, but because of this bitter feeling, at the admonition of the bishops, these congregations refrained from seeking union with the diocesan convention.

For ten or fifteen years, a group of the most devoted white men and women of the South worked earnestly and untiringly in creating a friendly atmosphere among the colored people, on behalf of the Episcopal Church. Unlike all other religious bodies, white and colored were together in the Episcopal Church, and the black people were increasingly appreciating this distinction. Thus, just as the Church had cleared the way for real constructive effort, after so many years of hard and patient labor, in overcoming prejudices against the Church, a violent ecclesiastical storm broke forth, which arrested and sidetracked the harvest about to be reaped. Some few years before, through the combined influence of Bishop Whittle, Col. Whittle, a resident Churchman of Georgia, and Bishop Beckwith, the Rev. Mr. Atwell, who had accepted the rectorship of St. Stephen's, Savannah, was received without opposition, and his church admitted into union with the convention. But in South Carolina, after patiently waiting for ten years, St. Mark's Church, Charleston, made formal application to be received into union with the South Carolina diocesan convention. The convention was divided into three distinct groups, and the reports, discussions, and animated debates upon the "negro question" exercised a marvellous influence upon the colored race throughout the entire country. But it was injurious and hurtful to the interests of the Church and the negro. Similar discussions very soon occupied the time and attention of other diocesan conventions. Race newspapers, in an unfriendly way to the Church, took up the subject. The various colored religious bodies used what was said, in a restraining manner, to arrest any tendency upon the part of the colored people towards the Episcopal Church. One can readily understand the serious disadvantage which the Church sustained in endeavoring to win the confidence of black people while these discussions occupied the centre of the ecclesiastical stage.

Historical

On July 25, 1883, Bishop Green of Mississippi convoked the "Sewanee Conference". This conference met at Sewanee, Tenn., to consider the question of The Negro and the Church, as it pertained to southern dioceses. No colored priest or layman was invited to participate in this conference. The late Bishop Wilmer, of Alabama, was the only "dissenter" in the otherwise unanimous body. In brief, this conference sought authorization of "legal" segregation at the hands of the General Convention. The Rev. Dr. Crummell, the senior negro presbyter, called for a conference of colored priests and laymen, which was held in New York during September of the same year. This proved the origin of our annual Conference of Church Workers among Colored People. This body of negro Churchmen strenuously opposed the "Sewanee Canon", and appointed a committee to attend at the General Convention, in Philadelphia, held the next month, and endeavor to encompass the defeat of the proposed canon, nationally authorizing "legal" segregation. The canon was defeated. That is, it was not adopted by the General Convention. However, it was practically put into effect and operation in a large number, if not most, of the southern dioceses.

"Legal" segregation says that all the colored people in a given diocese *shall* constitute a missionary jurisdiction of that diocese. There is no alternative. All colored persons connected with the Episcopal Church in such and such diocese *shall* constitute a missionary jurisdiction. Such "segregation" is subject to the body creating it. Intelligent and thinking colored Churchmen simply cannot accept such.

Thus, after a number of years, when the Conference of Church Workers among Colored People felt assured that choice would have to be made between "legal" segregation and "voluntary" segregation, it came out boldly in favor of "voluntary" segregation, and sustained a vigorous fight for the same up until the adjournment of the St. Louis General Convention of 1916. Doing so, they reasoned thus: Since there are, and will ever be, an increasing number of colored people whose self-respect will not permit them to accept "legal" segregation, the General Church should enact legislation *permitting* "voluntary" segregation. We have it already in our parishes. Colored persons have the right of becoming members of white parishes; but where there are enough of them they elect "voluntary" segregation, and constitute themselves into a parish of colored people. They are not forced by law to such a step. They take it of their own free will and accord.

We simply ask the Church to be logical and consistent. The colored people in any of the Virginias may form themselves into a separate parish. No one objects to this. Why should objection, therefore, be raised should the forty or more, or a large portion, of colored congregations in the Virginias elect to be constituted into a missionary district, with a leader from their own group? The very fact that the thing is permitted parochially is the strongest argument that there should be the natural extension of the same principle, as realized in the district idea. One is the natural and necessary outgrowth of the other.

It is because the Church has failed to give serious and just consideration to this innate group prompting, but has rather attempted to fit the colored race into a scheme which s neither comfortable nor helpful to the group, that she has had little success in attracting them within her borders.

There is a radical difference in the two forms of segregation. One deepens dependency, discourages self-respect, and is without a definite "status." The other invites manly independence, increasing self-respect, and presents a dignified and fixed "status."

Historical - 1921.

CENTENARY OF HARRIET TUBMAN.

MODERN AMAZON.

By Rev. Edward Mason, President Board of Directors.

Star of Zion 3/17/21

Some hour between March 1st and June 1st, according to latest authentic records, one nundred years ago in the state of Maryland, Harriet Tubman, known as "The Moses of her people," first saw the light. The first Home Coming Anniversay under the auspices of the Board of Directors last fall at Auburn, New York, was financially successful, resulting in over $800 for the Harriet Tubman Home. Presiding Elder Ellison; Rev. E. A. U. Brooks, Secretary; Rev. Dr. W. McHenry intes, chairman of the executive committee; Rev. C. A. Smith, chaplain; pastors of the conference, Rev. G. C. Carter, efficient committee of ladies and friends made the occasion memorable. It is the purpose of the Board of Directors to commemorate the Centenary of the birth throughout the Western New York Conference.

It is also earnestly desired by the Board of Directors to secure the cooperation ofthe Northern conferences, especially, New England, New York, Philadelpha and Baltmore, Pittsburgh and Ohio, within whose borders she labored many years.

Churches of other denominations are also expected to participate, for she has many surviving friends familiar with her marvelous activities.

We met the first time in her home city during the Genesee Annual conference, 1878, the eloquent Bishop J. J. Clinton. presiding. It was a beautiful September Sunday morning, and the monarch of day was shining in Oriental splendor. The Lovefeast had reached its meridian of enthusiasm, and the thrilling rapturous melodies were wafted through the open door and windows. Many passers-by paused and listened with rapturous delight. In a shrill, but distinct voice, she gave testimony to God's goodness and long suffering. Soon she was shouting and others also.

Here was a modern Priscilla, a prophetess, telling out of the fulness of her heart God's revelations to her in the secret of his presence.

A many chorded harp was broadly sympathetic nature, sensitive to every touch of her race's sorest travail. Her wit, humor, and originality, were striking and compelling characteristics.

She grew and was educated in the school of adversity, and graduated from the university of opportunity. Her eventful life extended over the most fiery and momentous period of our national existence. The crack of the slave-holder's lash, the baying of blood-hounds, resounded in her ears, and troubled her spirit by day, and terrorized her dreams by night. With thousands of others, she doubtless found solace in stealing away to Jesus. From the rice swamps, the cane brakes, and the tobacco plantations, their prayers united with hers and ascended to the God of the universe. Jacob-like, she wrestled with the Almighty and prevailed.

Her perseverance, endurance, and faith, were as those of the prophets of old. Before her remarkable activities ended, over 400 of her brothers and sisters were guided by her from the house of bondage, to the land of liberty. Over $40,000 was offered for her, dead or alive, by several states. Brave fearless, possessing all-conquering faith, it was but natural that she should be a potent factor in the war for the Union. As a nurse and spy she was found at the front amid the rattle of musketry, and the roar of artillery. No soldier, 'mid the din and smoke of battle ever marched with firmer step, or greater pride, to the tap of drium or the sound of martial music. By her courage and address in time sof danger, by her patience in suffering, by her adventures, romantic and daring, she illustrated some of the best and noblest qualities in human nature. She prepared the last breakfast eaten by Colonel Robert G. Shaw at the notable and memorable battle of Fort Wagner.

With the cessation of hostilities she returned to private life. Her home was for many years an asylum for the oppressed and unfortunate irrespective of nationality.

In sunshine she was willow, and in storm she was oak. She was the most noted woman of the Zion Methodism, and one of the greatest heroines of all times. In recognition of her services and achievements, the leading white citizens of Cayuga County, erected a bronze tablet in her honor, which adorns the front wall of the Court of justice, Auburn, N. Y. Associated with Bishop Logan, the Underground Rail-road King; the eloquent and inimitable Fred Douglass; the courageous John Brown; and the intrepid William Lloyd Garrison; commissioned by President Lincoln for Special War Service, she occupies a conspicuous niche in the Temple of Freedom.

Always faithful to Zion Methodism, in commemorating the 100th anniversary of her birth, the denomination will be honoring itself in perpetuating her memory, as an inspiration to the young, and oncoming generations.

Aside from the $3,000, now needed for pressing improvements, the Board of Directors have under consideration the raising of $10,000, requried as a Memorial Building for Aged Women.

Thousands of dollars are given away annually by our Church for outside purposes and enterprises. Here is the call for members and ministers of Zion Methodism to add glory to their own denomination by after-collection or donation, expressive of their gratitude to this modern Amazon, who has bequeathed to us a deathless heritage.

TAR-BABY STORY OF NEGRO ORIGIN SCIENTIST SAYS

4/6/21 Herald - Commonwealth

Dr. W. N. Brown, Of Hopkins Expresses View Before American Oriental Society At Final Meeting

That the famous tar-baby story of Negro folklore, which appears in the children's beloved Uncle Remus collection, is of strictly Negro origin and not a product of Hindu fiction, as has long been supposed by folklorists, was the view expressed yesterday by Dr. W. Norman Brown, of Johns Hopkins University, in an address before members of the American Oriental Society at the final meeting of their one hundred and thirty-third annual conclave at Homewood.

"The 'tar-baby' motif appears seven times in Hindu fiction," said Dr. Brown. "This has led folklorists since the time of Joseph Jacobs to assume that Indian is the home of that story, but the view need re-examination.

"The theme has never taken hold of the Hindu mind; there are no evidences that the Hindus have carried it with them to China, Siam, Cambodia and the lower Malay Peninsula, or that they have given it to the Semitic world, as theorists have believed. On the contrary, it is the grand theme of Negro fiction and has been carried by them wherever they have gone. It is likely that the Negroes originated the motif and took it to India, first in very early times and again in modern times."

The startling revelation that father-in-law originally meant a kinsman or blood relation was made by Prof. Aaron Ember, of John Hopkins who presented a paper on the etymologies of the Hebrew word for father-in-law and the Egyptian word for month. "Ham," the Hebrew word for father-in-law, said Dr. Ember, is connected with the Arabian term hammat, meaning kinsmen, relatives and family, and to hamim meaning kin, relative, from the stem "hamma," to be hot. The Semantic development, he said, has been; to be hot, glow, ardent, related.

The word "month," said Dr. Ember, comes from an Egyptian word meaning "moon," and is connected with the Semitic stem, 'bd, "to wander."

Addresses were also made by eight other members of the society.

Baltimore In 1850

Was Your Family In City Years Ago, If So You Will Find Their Name And Occupation Below

Afro American 4/8/21

Last week the AFRO-AMERICAN began the publication of names of Baltimore Colored families found in an old city Directory of 1850.

Not only does this list show a large number of well known local families, but it also indicates that even in slave times they pursued a large variety of occupations. This list iis contitnued from last week:

Dickenson, Jas., postoffice; Dickenson, Richard, eating house steamboat pilot; Diggs, Benjamin dragman; Distance Charles, laborer; Dixon, Caleb; grain measurer; Dixon, John H., brick maker; Dixon, Perr, pie and cake baker; Dobson, Perry, laborer; Dockins, Charles, laborer; Dorsey, Bateman, sawyer; Dorsey, Eden, whitewasher; Dorsey, Henry, hay dealer; Dorsey, Peter, laborer; Doso, Mrs. huckster; Douglass, Lenj., mariner; Douglass, John, waiter; Downs, Harrison, caulker; Downs, Isaac, laborer; Draper, Garrison, tobaconist; Driver, Moses, lawyer; Dubois, Joseph, barber; Duckitt, Henry, laborer; Duckitt, Francis, laborer; Dudley, [illegible] laborer; Duffin, Moses, laborer; Dunn, Rev. Charles; Dutton, Nicholas, caterer; Duvall, Richard dragman; Dyott, Mapor, caterer; Dyson, Charles, laborer; Earls, Perry, dragman; Edwards, Chas. carpenter; Eldridge, Joshua, waiter; Elliott, Robert, waiter; Elsey, Rev. Uingo K., teacher; Emmerson, James, porter; Emmerson, Owen, porter; Emory, Moses, laborer; Emory Jacob, porter; Estep, Daniel, laborer; Evans, Thornton, caulker; Fennel, James, laborer; Fernandis, John, barber; Ferrell, Airy Ann, washer; Finley, Jacob, laborer; Fisher, Thomas, blacksmith; Flemmings, John, dragman; Ford, J. W., marble polisher; Fortie, John Charles, teacher; Fortie, Rev. John, teacher; Fortie, Lewis R., teacher; Foulks, John, shipsmith; Fowler, L., brickmaker; Franklin, Thos., dragman; Freeman, Richard, shoemaker; Freeman, Richard, shoemaker; Frisby, Peter, carter; Gaines, Charles, porter; Gaines, Noah, oysterman; Gant, Charles, Lawyer; Garrett, Richard, laboer; Garrett, Solomon, laborer; Gibbs, Alexander, lawyer; Gibbs, John L., blacksmith; Gibbs, Benj. laborer; Gibson, Charles Wesley, hay dealer; Gibson Malachiah, caulker; Gilbert, Paca T., whitewasher; Gilead, James, smith; Giles, Henry caterer; Giles, Richard, tobacco packer; Gilliard, Nichols, blacksmith; Glascow, Jas. laborer; Goings, James, hackman; Goldsborough, Jas. H. caterer; Goldsborough, Scipio, waiter; Goldsborough, Richard, ship carpenter; Grant, Mark, blacksmith; Grason, Wm., whitewasher; Gray, Charles, H., cabinet maker; Gray, Wm., laborer; Grayson, Samuel, whitewasher; Grayson, Samuel, blacksmith; Green, Thomas, barber; Green, Wm. H., Thompsonian doctor; Greenwood, Walter, grain measurer; Greenwood, Jacob, dragman; Greenwood, Richard, china packer; Griffin, Henry, laborer; Griffin Samuel, brickmaker; Grinnage, Eli, lawyer; Grooms, Nath. G., barber; Grooms, Nelson, butcher; Grooms, Samuel, brick maker; Grooss, Andrew, porter; Gross, Benj. dragman; Gross, Jeremiah, laborer; Gwynn, Henry, laborer; Gwynn, Wm., stevedore; Hackett, Benj. laborer; Hackett, George A.; Hall, Andrew, laborer; Hackett, Samuel brick moulder; Hall, Edward, dragman; Hall, Lewis, gardner; Hall, Wm. A. merchant tailor; Harnes, Joseph C., laborer; Hamilton, Patrick, carpenter; Hammon, Savage, porter; Handy, Jas. A., teamster; Handy, George, porter; Harden, James, lawyer; Hardeu, J. W., grain measurer; Hardin, Nathan, grain measurer; [illegible]y, Albert, waiter; Hardy Anthony, Cooper; Hardy Thomas, dragman; Harris, Adam, carpenter; Harris, Benj. market man; Harris, Daniel, bricklayer; Harris,

(Over)

(From Over)

Edward, carpenter; Harris, Geo. W., whitewasher; Harris, James, bricker moulder; Hawkins, Aquilla A., laborer; Hawkins, Frisby, laborer; Hawkins, Isaiah, bacon dealer; Hayman, Jacob, rope maker; Hayes, Elijah, laborer; Hayes, Wm., laborer; Haywood, Edward, porter; Hazelton, Henrietta, washer; Hazelton, James, laborer; Helmsley, Ann M., washer; Helmsley, Henry, caterer; Helmsley, Levi, caterer; Henderson, Joshua, laborer; Henry Thaddeus, caterer; Henry Samuel, dragman; Henson, David, barber; Henson, George, blacksmith; Henson, Oliver, laborer; Henson, Samuel, brick moulder; Herbert, Lewis, laborer; Hicks, Horace, waiter; Hicks, Jeremiah, whitewasher.

Continued next week.

Baltimore In 1850

Old City Directory Of That Date Shows Many Old Families Engaged In Trades

Also Amer. July 17, 1921

Most colored people were in slavery in Batimore in 1850, but a city directory of 71 years ago shows that they pursued such trades a storekeeper, ropemakers and drayman in large numbers.

The list continued from last week is as follows:

London Hill, caterer; Hezekiah Hilliard, drayman; Thomas Hilliard, drayman; George Hines, caterer; Henry Hitchens, caulker; John Hitchens, drayman; Tanruel Hitchens, waiter; Abram Hodges, waiter; Edward Hollandt dragman; Solomon Holland, sailor; Joseph Halley, laborer; Benjamin Holliday, whitewasher; David Holliday, waiter; Daniel Hollingsworth, laborer; John Hollis, laborer; George Holly, dragman; Jas. H. Holmes, laborer; James Hooper, sawyer; Samuel Hooper, gardner; Wm. Hopewell, laborer; John Hopkins, shoemaker; Peter Hopkins, laborer; Augustus Howard, laborer; Emily Howard, seamstress; Hester Howard, nurse; Jos. Howard, caterer; Nathaniel Howard, haydealer; Hannah Horsey, storekeeper; James Hudson, confectioner; Lemuel Hudson, confectioner; Wm. Hudson, caulker; Arthur Hughes, laborer; James Hughes, sawyer; Josiah Hughes, laborer; John Humphreys, dragman; Alex. Hutchins, dragman; Samuel Hutchins, steamboat keeper; John Impy, laborer; Nathan Inloes, laborer; Mily Ireland, cook; Jarrett Isaacs, laborer; John Jack, barber; Addison, laborer; Arthur Jackson, steamboat, George Jackson, waiter; George Jackson, waiter; George Jackson, shoemaker; Henry Jackson, ropemaker; Henry Jackson, boot maker; Jas. T. Jackson, steward; John H. Jackson, whitewasher; Frederick Jakes, waiter; Henry Jakes, barber; R. Jakes, barber; John H. James, dragman; John James, scowman; John Jarrett, caterer; Ann Jefferson, baker; Henry Jefferson, stevadore; James Jefferson, barber; Benjamin Jeffries, laborer; Alexander Jenkins, steamboatman; Frisby Jenkins, scowman; Henry Jenkins, brick presser; Ephraim Jenkins, laborer; Thos. Linnigs, ropemaker; Asbury Johns porter; Francis Johns, porter; A. Johnson, furniture mover; Alfred Johnson, grain dealer; Aquilla Johnson, caterer; Caleb, Johnson, caterer; Daniel Johnson, coachman; Elijah Johnson, cook; Henry Johnson, shoemaker; Jacob Johnson, whitewasher; Julia A., Johnsoon, hair work; Madison Johnson, brick maker; Peter Johnson, sailor; R. Johnson, old iron dealer; Samuel Johnson, bacon packer; Walter Johnson, barber, Andrew D. Jones, bottler and wine refiner; Eli Jones, painter, Elijah Jones, tobacconist; Elijah Jones, whip sawyer; Henry Jones, fireman; James Jones, waiter; James Jones, grain measurer; John A. Jones, barber, hair dye and perfumery; John P. Jones, superintendent of Baltimore club; Thomas Jones, rope maker; Rev. Wm. H. Jones, pastor of Bethel A. M. E. Church; Armstead Jordon, laborer; John Jordon, cabinet maker; Lucinda Jordon, washer; Bridget Keener, cook; Daniel Kelly, porter; George M. Kelly, barber; James Kennard, waiter; Thomas Kennard, laborer; Charles Kennedy, waiter; William Kent, sawyer; James Keys, dragman; James Keys, whip sawyer; Clarence Kitchy, whitewasher; John Kyle, porter; Thomas Landy, marketer; Abraham Lahe, coachman; Timothy Lane, eating house; James Larkins, dragman; Robert Latimer, tailor; Henry Lauder, whitewasher; Levin Letherbury, porter; Eli Lebark, coachman; David LeCompt, steamboatman; Abrah Lee, sawyer; Charles Lee, hackman; Charles Lee, watchman; Charles Lee, hackman; Edward Lee, engineer; Eliza Lee, confectioner; Lesse Lee, oil dealer; Joseph Lee, laborer; Wm. Lee, dressing saloon; Robt Lemmon, plasterer; Wash. Levatt, dragman; James Levi, drayman; Andrew F. Lewis, waiter; Henry Lewis, coachman; Joseph Lewis, barber; Peter, Lilly, blacksmith; John Limberry, porter; Robert Limberry, stevadore; David Linnenberry, waiter; Richard Little, mariner; James Lively, waiter; Richard Lloyd, laborer; Wm. Lloyd, caulker; Alexander Lock, Somerset Lock, John Locks, caulker; Perry Locks, caulker; Noah Logan, laborer; David Lomax, caulker; Henry Lovely, cigar maker; Hanson Lowry, servant; Levi Lowry, caulker; John Lyles, caterer; Benjamin Lynch, Solomon McCabe, dressing room; Noble Macer, dragman; Peter Madden, dragman; George Maddox, laborer; James Maddox, steamboat hand; Spencer Maddox blacksmith; John McKim, sawyer; Aaron Mackey, blacksmith; Alfred McLane, laborer; Alexander McPherson, cabinet maker; Richard McQuay, sailor; Sidney McQuay, waiter; John Madden, dragman; Nathaniel Malone, dragman; Charles Manokey, laborer; Benjamin Mars, trader; Charles Marhall, coachman; Edward H. Marshall, porter; Henry W. Martin, porter; James Martin, laborer; Luther Martin, sawyer; Thomas Martin, mariner; Marton Mason, sailor; Richard Mason, boot and shoe market; Henry Matthews, furniture caster; John Matthews, drayman; James Matthews, sawyer; Perry Matthews, waiter; Wm. J. C. Matthews, whitewasher; William Matthtews, waiter; Thomas R. Matthews, waiter; William Mattox, ship carpenter; John Maxfield, laborer; Mark, Maybury, laborer; John Maynard, porter; Sarah Meads, cook; Stephen Meads, mariner; Zachariah Meads, drayman; Edward Meekins, whip sawyer; James Merredith, grain measurer; George W. Milburn, dragman; Daniel Miles, laborer; James Miller caulker; Joseph Miller, car driver; Thomas Miller, laborer; George Mills, whitewasher; York Mills, green grocer; Rev. Elsey R. Mingo, teacher; Emmanuel Mitchel, shoemaker; Richard Mitchell, laborer; James Mitchell, caulker; Nathaniel Mitchell, waiter.

To be continued.

Confederate Seal Forever Lost With Death of Keeper

Chicago Abend Post 1921

Washington, April 16.—The hiding place of the seal of the Confederacy must forever remain a mystery.

James Jones, body servant of Jefferson Davis, who buried the seal and various personal effects of his master when threatened with capture during the Civil War, died here Friday. Although he had been offered large sums to reveal the hiding place to curio collectors, he remained faithful to his trust.

Jones had been employed in the Senate Office Building many years.

PHILADELPHIA PA. N. AMER. JULY 12, 1921

OLD SAND SCHOOL SITE IS SOLD FOR $6000

Manufacturer Gets Property Used for Education for Nearly a Century

Devoted to educational purposes for almost a century, the old Sand School property, 1223-35 Spring street, has been purchased for occupancy by Howell Melville Company, Inc., from the Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage and for the Improvement of Conditions of the African Race.

Acquired by the Philadelphia Association of Friends for the instruction of poor children, in 1831, as quarters for the Sand School, the name being derived from the fact that the pupils inscribed their lessons on sand forms instead of paper and slates, the property has been in the hands of various Quaker organizations for almost a century.

The original deed, recorded in city hall, reveals that $1200 was paid for the building, which occupies a lot 38x72 feet, in 1831. Yesterday's sale was for a consideration of $6000.

'Pinkster' Revels in New York

Whitsuntide Used to See Much Holiday Making by City's Negro Slaves.

N. Y. C. SUN
MAY 16, 1921

If this were really "little Old New York"—as some like to call it—we would see great doings here this week. This is "Pinkster Week," which used to be a time when the town was painted a bright scarlet. Not by the white people, but by the negroes. They used to "own the town" in Pinkster Week. No one knows now just how it came about that the negroes of New York had a week of merrymaking at Whitsuntide, in the olden days in this city. All we know about it is that far back—it must have been soon after the introduction of negro slavery in the Dutch days—the white people of New Amsterdam gave their slaves permission to "go the limit" in the week that followed "Pinckster Dagh," which is Whitsunday in Dutch.

The colored folk took full advantage of the permission, until at last the holiday became so close an imitation of the voodoo rites in Africa that the white authorities had to interfere. However, it lasted for centuries, until about the time when slavery was abolished in New York in the year 1827.

"Pinkster Week" would not be possible now, of course, since a large part of the festivities depended upon the amount of cider and applejack and rum that was provided. Eating was not neglected, and a chief feature of the Pinkster bill of fare was gingerbread. (New Yorkers, white and black have always been fond of gingerbread.) The hard cider brought many of the negro celebrants before the city magistrates, and it was partly the strain on the courts that led to the downfall of Pinkster week as a New York negro holiday.

Albany Also Scene of Fete.

It was also a great time in Albany; and to a less extent in Pennsylvania and Maryland. Munsell, a local historian of Albany, quoted in Mrs. Alice Morse Earle's "Colonial Days in Old New York," describes Pinkster as a "great day, a gala day, or rather week, for they used to keep it up a week among the darkies." He says:

"The dances were the original Congo dances as they danced in their native Africa. They had a chief—Old King Charley. The old settlers said Charley was a prince in his own country, and was supposed to have been 125 years old at the time of his death. On these festivals old Charley was dressed in a strange and fantastical costume; he was nearly barelegged, wore a red military coat trimmed profusely with variegated ribbons and a small black hat with a pompom stuck on one side.

"The dances and antics of the darkies must have afforded great amusment for the ancient burghers. As a general thing, the music consisted of a sort of drum, or instrument constructed out of a box with sheepskin heads, upon which old Charley did most of the beating, accompanied by singing some queer African air. Charley generally led off the dance, when the Bamboo and ... juvenile and antiquated, would put in the double shuffle, heel and toe breakdown. These festivals seldom failed to attract large crowds from the city as well as from the rural districts."

Revel in City Hall Park.

James Fenimore Cooper mentions the negro festival of Pinkster in at least two of his novels—"Satanstoe" and "The Spy." In the former he tells of its observance in New York city. He calls it "the saturnalia of the blacks," and says that they met for the holiday in what is now City Hall Park. The negroes came for thirty or forty miles around to join in the singing, dancing, drinking and other sports in New York city.

In Pinkster week the whites gave up all hope of having any work done by the slaves, but the colored folk got only their "time off," and had to provide their own money for rum, cider and gingerbread.

Whites Had Fete, Too.

It must not be though that Whitsuntide, or Pinkster, was exclusively celebrated by negroes in old New York. The white people had their own celebrations, but in a much quieter and more decorous form. With them the day Whitsunday and the ensuing week partook more of the nature of the religious, holy time, which Whitsuntide really is in the church calendar.

"On Long Island the Dutch residents also made the day a festival, going to pinkster fields for pinkster frolics, exchanging visits and drinking schnapps and eating 'soft wafels' together," wrote Mrs. Earle.

She writes that vestiges of the ancient Dutch holiday remained in New York until about forty years ago. About the year 1884, while driving through Flatlands and New Lots—what is now East New York—she met a group of young men driving from door to door of the farmhouses, in wagons gayly dressed with branches of dogwood, and entering each house for a short visit. "I asked whether a wedding or a festival were being held in the town, and was answered that it was an old Dutch custom to make visits that week. I tried to learn whence this observance came, but no one knew its reason for being or what holiday was observed.

"Poor Pinkster! still vaguely honored as a shadow, a ghost of the past, but with your very name forgotten, even among the children of those who gave you in this land a name and happy celebration!"

PHILADELPHIA EVE. LEDGER
MAY 30, 1921

Statue to Negro

To the Editor of the Evening Public Ledger:

Sir—It is my impression that not many years ago a bronze statue was erected somewhere in the North to a Negro and that Roosevelt was one of the speakers at the unveiling. I am told I am wrong. Am I?

C. L. B.

Philadelphia, May 25, 1921.

You are right. On the 9th of June, 1899, a monument was dedicated at Rochester, N. Y., to the memory of Frederick Douglass, who was a native of Maryland, and who died in Washington, February 20, 1895, and was buried in Rochester, where he had long been a resident. The monument consisted of a pedestal and bronze figure of heroic size. The pedestal of gray granite, is a single block, nine feet high, and on this rests the bronze figure of the former slave. The Mayor of Rochester and Theodore Roosevelt, then Governor of New York, delivered addresses on the occasion.

Historical—1921.

RARE COLLECTION OF COLONIAL LAWS SOON TO BE SOLD

N Y C WORLD
NOVEMBER 27, 1921

Assembled Through Series of Years by Supreme Court Justice Benedict of Brooklyn.

Supreme Court Justice Russell Benedict of Brooklyn has decided to part with the collection of colonial laws which he assembled with great care over a long series of years, and the prospect of dispersal has already aroused international interest, although the sale will not be until February, and the task of revision of titles and commentaries cannot be completed in the present calendar year. The expert work required in preparation will make the catalogue in itself a valuable document in American bibliography.

As the offering promises to be the most important ever made of its kind advance summaries have been prepared by the American Art Association, which will conduct the sale, and the mails are now carrying them to collectors throughout the country and Great Britain. English readers will have additional information through a long review of the collection which William Roberts is writing for the London Times, and the Bodleian Library as well as the British Museum may be expected among the bidders in rivalry with the Library of Congress and public libraries in this and other cities, historical societies, especially in the States of colonial establishment, bar associations and individual collectors of Americana.

Interest in the offering centres, of course, in the development it presents of early law-making in the country. It is said to be the most complete record ever brought together in private ownership of the acts and laws of the Colony of the State of New York and of the city, dating from the earliest legislative activities to the present generation, and of the acts and laws of the other original colonies and States, through the colonial and constitutional stages, thus covering the formative national period, one of the most engaging in American history.

Apart from his desire to make the collection as complete as possible, Justice Benedict habitually sought only the finest possible copies to be obtained, with the result that he gathered samples of the important laws of colonial times which had the merit of excellent preservation as well as of historical rarity. There is a remarkable number of examples by early New York printers, notably by William Bradford, the local pioneer in his craft, twenty-four of whose imprints are in the list, as well as a signed letter by him. Early imprints in addition to those of Bradford comprise sixteen by Hugh Gaine, fifteen by James Parker, twelve by W. Weyman and two by Peter Zenger.

Summary of rarities in the collection, some of them the only known copies and many others of them to be offered for the first time at public sale, comprises the following:

The first, 1694; second, 1710; third, 1713; fourth, 1719, and fifth issues of the laws of New York, printed by Bradford; New York ordinances for 1710, 1723 and 1733; acts of 1695, 1697 and 1715, the last being the only known copy; New York laws 1752-1762, edited by William Smith and Livingston, with manuscript annotations by Smith; session laws for 1752 to 1758, printed by Parker, one of two known copies of the issues of 1751, 1757 and 1758, and the only known copies of the issues of 1752, 1753, 1754, 1755 and 1756; the only known copy of the Fee Ordinance of 1752; the only known copies of the ordinances of 1768, printed by Gaine; the only known copies of Extracts of Acts for 1758, 1760 and April 1761, printed by Weyman; the only known copy of the Five Pound Act, printed by Gaine in 1775; the only known copy of the laws of 1801.

In addition the eighteenth century offerings include the only known perfect copy of the charge of Chief Justice Morris to the Grand Jury, 1727, printed by Zenger; the only perfect copy, with full addenda, of the case of Palmer vs. Van Cortland, printed by Bradford, 1727; the largest and finest copy known of the Charter of New York, printed by Zenger, 1735; the only known copy of the Form of Prayer issued on account of the French and Indian atrocities on the Western border, printed by Weyman in 1760; the rare first issue of the Constitution of New York, printed by Loudon at Fishkill in 1777, with ordinance to the same and the first Philadelphia issue of the same; the rare broadside proclamation by Gov. Clinton, 1793, to ward off contagious disease from Philadelphia in the yellow fever epidemic of 1793; the only nearly complete series of Senate and Assembly documents of 1819-1821; the only known copy of Gov. De Lancey's proclamation of June 21, 1715, for the success of His Majesty's arms against the French and Indians, unknown to bibliographers; the only copy of Bradford's edition of the act of Parliament on the rates of foreign coins, 1709, and the only known copy of "A Modest Vindication of the Proceedings of the Late Assembly of New Jersey in Their Resolves Touching a Separate Governour," 1731.

Editions of laws and ordinances of Massachusetts, dating from 1672, with the 1675 edition of the Laws and Liberties, printed by Samuel Green at Cambridge; acts and laws of Rhode Island, printed by the Widow Franklin at Newport, 1745; Bradford's edition of acts of the General Assembly of New Jersey, 1732; Andrew Bradford's edition of Pennsylvania laws, 1738; Benjamin Franklin's edition of laws, 1742; broadside on Testimony of the Quakers, 1775; acts of the Maryland Assembly from 1723; Purviss's London edition of Virginia laws, 1685; the only known copy of the grant of the Northern Neck of Virginia, by Lord Gulpepper; the only known copy of the South Carolina Constitution, 1790; the rare broadside printed in Exeter in 1788, for the convention to form a new Government for New Hampshire; Connecticut session laws from 1750 to 1784, and Franklin and Hall's edition of Delaware laws, 1757, are all in the list.

In the list of miscellany are a complete set of Valentine's Manuals, the original Zenger edition of the city charter, 1735; the original edition of Horsmanden's Negro Plot; a copy of the original edition of Smith's History of New York, 1757; a paper copy of the original edition of the Federalist, and briefs in the House of Lords containing the entire case on appeal of Davison vs. Trott, which involved the title of the Carolinas, together with the important decision establishing the agreement with the Lord Proprietors of the Carolinas for the surrender of their titles.

Historical — 1922.

BUFFALO N Y TIMES
AUGUST 30, 1922

MINSTREL MEMORIES.

LONG ago, about this time of the year, the old home town used to be electrified by the announcement that a minstrel show would open the winter season at the Opera House.

This was the custom in nearly every town. It was a mystery that has never been solved, how there were enough minstrel shows to go around.

Among the cherished thrills of memory, one of the greatest was the moment when the audience sat in darkness, the footlights flashed on for the first act, and behind the curtain rose a plantation melody sung by the entire company.

Do you remember when your boyhood ambition was to be the drum major of a minstrel parade, or to rattle the bones as an end-man and crack the joke about the mule that kicked mother-in-law in the jaw?

Second choice was to be the interlocutor, whose delicious existence reached its climax with "Gentlemen, be seated!"

It was proper for burnt-cork artists to "open" the Opera House, for the minstrel show is a form of entertainment that can be claimed as 100 per cent American.

The immortal Billy Birch—of Birch, Wambold & Backus Minstrels—said the first minstrel act was in the Federal Street Theater in Boston, 1799, when a comedian named Young "blacked up" and sang "The Gay Negro Boy."

The first real minstrel show was Dan Emmett's Virginia Minstrels, which took the road in 1842.

Old-timers will remember "Daddy" Rice, Primrose and West, George Christy, Gus Howard, The Great Eugene and other famous burnt-cork artists who made the minstrel show a great American institution.

The minstrel show was a training school from which graduated hundreds of celebrated American actors.

It seems to be a vanishing institution, not that its popularity has waned, but because a burnt-cork genius isn't permitted to work long as a minstrel end-man. Vaudeville and big musical shows gral him. A typical case is Al Jolsen—one of the best minstrels sinc Press Eldridge—who rose to fame as an end-man.

HISTORY OF HOME OF STATE'S GOVERNORS

SPARTANBURG S C JOURNAL
AUGUST 16, 1922

Mansion of the Chief Executive of South Carolina Was Once a Boarding House and Was Built by Tillman

(The following sketch of the governor's masion, containing the reference to the iron railing around the fountain, built to keep Henry Tillman, now an attorney of Greenwood, from falling in, during the administration of Governor B. R. Tillman, recently appeared in the ...olumbia Record.)

H. McMaster in Columbia Record.

It might be lightly said, to Denmark Vesey, a San Domingo negro, who drew a $1,500 prize in an East Bay street lottery, in Charleston, in 1800, is due the building of the governor's masion in Columbia.

Denmark had been a slave of Captain Vesey, an old resident of Charleston in Revolutionary times, and who afterwards became engaged in the slave trade. Denmark was an unusually bright negro and a good carpenter. When he drew the $1,500 prize he paid 600 for his freedom, and went into business as a "free person of color" in Charleston. Encouraged by the success of Toussaint l'Overture, who had freed the slaves and driven the white man out of Haiti, the northern province of San Domingo, Denmark Vesey laid his plan for doing likewise in South Carolina. The date fixed for making the attempt was June 16, 1822. But the plans for the massacre were discovered and Denmark and 34 other ringleaders were executed and 43 others transported.

Following this, the same year, an act was passed establishing a municipal guard for the city of Charleston the erection of an arsenal for the deposit of arms and for the use of the guard.

South Carolina's standing army, consisted of two companies one at the Citadel in Charleston and the other at the Arsenal in Columbia, at an annual cost for maintenance of $16,000 for the Citadel and $8,000 for the Arsenal. Various amounts have been appropriated for business and equipment.

In 1841 Governor John Peter Richardson, father of Governor John Peter Richardson of 1886-90, proposed to the legislature that these two establishments be converted into military schools, which he, believed would prove "one exception at least, to the hitherto entire and unmitigated failure of all her efforts to educate her indigent youth."

He did not succeed in his efforts, but his successor, Gov. J. H. Hammon, proposed a plan of enlarged scope, and induced the legislature to make the transformation by act passed in 1842. The Citadel was the finishing school, whose superintendent had the rank of major, and the Arsenal was the secondary school, its superintendent having the rank of captain. Promotions among the officers caused transfers back and forth between the two institutions, the senior office going to the Citadel. In 1861, Capt. John P. Thomas, father of John P. Thomas, Jr., of Columbia, was superintendent of the Arsenal in Columbia, and Captain Hugh S. Thompson, later governor of South Carolina, was second ranking professor at the Citadel.

Previous to this in 1868, Capt. C. C. Tew was superintendent of the Arsenal, but he resigned that year to establish the Hillsboro, N. C., Military academy, and later died on the field of battle at Sharpsburg, as colonel of the Second North Carolina state troops. He was the father of Charles M. Tew, of Columbia. Colonel Tew was one of many splendid patriots from the Arsenal who died for the Confederacy.

When the Arsenal closed its doors in 1863, and the 52 cadets took the field under command of Captain Thomas, the buildings on Arsenal Hill consisted of the present governor's mansion, which was a double brick house for professors, built in 1855, and the main building of brick which faced north and stood in the centre of the block on which the mansion now stands. The central portion was three stories high, and contained the class rooms. The wings were two stories. The right or eastern wing, was the residence of the superintendent and other professors, and the left or western wing was the barracks of the cadets. An ell extended south from this, in which the library. In the rear of the main building was the parade ground and armory. The Arsenal reservation contained eight acres, a roadway and block to the south of the present grounds being within the encloure.

All of the buildings were burned when Governor Sherman passed through Columbia, February 17, 1865, except the present governor's mansion.

Immediately after the Confederate war, Capt. John P. Thomas lived in one-half of the house and Mayor Starke lived in the other half.

When the republicans came into power Governor Scott occupied it as the executive mansion, and it was then that the iron fence was placed about the grounds. "Uncle Jimmie Williams," as he is lovingly called in Columbia, did a part of this work.

When Scott's term expired he bought the house, 1409 Gervais street, in which LaFayette ha dbeen entertained in 1824, and which was Red Cross headquarters during the world war. It is also related that Dr. Yates Snowden (when a little boy) stood on the front piazza of this house and watched Sherman's troops march by. This is a very historic house.

Moses has lived in the Preston mansion, now Chicora college. It is said that while living here he gave a great dining to which he invited a number of the old time gentlemen of the city, together with a number of his republican confreres, among them Tim Hurley, who was something of a roust-about, and wit. None of the Columbia gentlemen attended the dinner. During the meal Governor Scott turned to Hurley and said, "Tim, here is a fine house, a lot of expensive plate, a good dinner and excellent wines. I invited a number of Columbia gentleme rand none of them came. What is the matter?" "Why, governor," replied Hurley, "If I were a gentleman, I would not have come myself." Hurleyville bears the name of this character.

Governor Chamberlain occupied his own residence on the northwest corner of Richland and Lincoln streets. During this time and for several years before the house had been rented to Mrs. Susan L. Wight as a boarding house. She a wards conducted Wright's hote

In 1876 when Governor Ham was elected, he continued to liv his home near the city but upon election to the United States sen Governor Simpson moved into mansion and lived there until was elected chief justice of the s preme court in 1880. Governo Jeter, who filled out the thre months' unexpired term of Governor Simpson did not bring his family to Columbia. Governor Hagood was the next to occupy the mansion and all of the governors since have lived there.

Various improvements have been made, especially in the interior. During Governor Tillman's administration the iron railing around the fountain basin was made by the Shields foundry and placed in position to keep Henry Tillman, now a lawyer at Greenwood, from falling into the pool.

CULBERSON'S BOLT AIMED AT KLAN

Veteran Senator Of Texas Asks Republicans To Help Him Fight The Klux

ATLANTA Georgia
9/25/22

WASHINGTON, D. C., Sept. 24.—The widening scope of the Ku-Klux Klan's activity in congressional politics was emphasized in startling fashion Saturday night by the announcement that Charles B. Culberson, for 24 years a Democratic senator from Texas, virtually has bolted the Texas Democracy because, he charges, it has fallen into the hands of the klan.

Through his secretary and political manager, C. W. Jurney, the veteran Texas senator announced that the influence of the Culberson wing of the Texas democracy will be thrown against Earl B. Mayfield, the regular Democratic senatorial candidate, this fall. It will support George E. B. Paddy, of Houston, an independent Democratic candidate.

Even more startling was the extension of a flat invitation to Texas Republicans to join with the insurgent Democrats to "rid Texas of the klan." This was accomplished by means of an open letter addressed by Jurney, on behalf of Culberson, to Peddy, in which he invited the Republicans to ally themselves with the anti-klan Democrats.

The bitterness of the Democratic row over the Ku-Klux Klan in Texas, it was revealed, was only equaled by the Republican fight over the political issue raised by the klansmen in Oregon, where State Senator Charles Hall, although defeated for the gubernatorial nomination in the May primaries, is running as an independent candidate for Governor on a full-fledged klan ticket.

In other states the political activities of the klan were reported to be widespread, although the Texas and Oregon battles were considered as likely to develop into the real test of the klan's strength as "political dictators."

The prospect of a klansman sitting in the United States Senate was one that was causing both Republican and Democratic leaders to focus their attention on the Texas campaign in which klansmen are

night riding" in large numbers in order to bring about Mayfield's election.

"If the voters of Texas can be thoroughly aroused to a full appreciation of the perils of continued Klux rule, this organization, which denies the enjoyment of the fundamental rights of citizenship, and which would even set aside the government itself, will be sent reeling from our borders by the ballots of patriots in November," read the Jurney letter to Peddy.

"This organization has brought nothing but strife and discord and enmity in its path. There is not a single justification for its existence. That it must be driven from the state, sooner or later, is admitted. Why permit it to entrench itself in powerful offices, like the senatorship, carrying a six-year term? This organization can be destroyed now by the ballot. Later it will take more than votes.

"These are not ordinary times, and this is not an ordinary nomination. It is like listening to the serpent for a Democrat, when the life of his party is at stake, to think it is his duty to be a regular, for every one knows that the election of a klansman to the Senate by Texas, the greatest Democratic state in the union, means the death of the Democratic Party as a national party, that a vote for the Ku-Klux Klan is a vote to destroy the Democratic Party.

PROGRESS OF THE COLORED PEOPLE OF MARYLAND

Baltimore Herald

(by Rev. Geo. F. Bragg, Jr., D. D.)

The aspiring colored youth of Maryland, should strive to familiarize himself with the progress and advance of the people of his group of this State. 8-23-22

Maryland, in many respects, has a history peculiar to herself anent the treatment of the colored race. Being a border State slavery was not as severe in its operations, as in many of the States south of it. Possibly there was a larger number of "free Negroes" in Maryland than in any other State where slavery obtained.

At the time of the Civil War Maryland remained loyal to the Union. Thus when President Lincoln issued his Emancipation Proclamation it did not effect Maryland at all. The colored people who were already free remained free; and those who were salves. But, through the efforts of a native citizens of Maryland. Henry Winter Davis, the State of Maryland emancipation every slave within the Commonwealth. This act of Emancipation went into effect on the 12th day of October, 1864.

Previous to the Civil War but few of the colored churches were served by colored pastors. The Methodist Episcopal Church was organized in the city of Baltimore in 1785. Inasmuch as Methodism especially appealed to the lowly classes, many of the colored people embraced that faith; but they were considered a part of the white congregation. As they increased in numbers they were given separate chruches, but their pastors, as well as their class-leaders were all of the white race. This condition of affairs continued up until after the Civil War. But, around the year 1800, a number of the colored Methodists drew out from the white Methodists and organized Bethel African Episcopal Church. Daniel Coker who had been connected with Sharp Street Church was the leader in the movement that resulted in the organization of Bethel Church. Colored people in other places withdrew from the Methodist Episcopal Church and in 1816 these colored people, through their representatives came togther and organized the African Methodist Episcopal connection.

During the year 1824, a colored man of education who had just been regularly ordained as an Episcopal minister, in Philadelphia, came to Baltimore and organized St. James First African Episcopal Church. This was the first colored Episcopal Church organized anywhere south of Pennsylvania. A day school was also opened in conection with the church. About 1836, a colored Baptist minister, by the name of Clayton, came to Baltimore from Virginia and succeeded in introducing the Baptist faith. He organized the First Baptist Church, now located on the corner of Caroline and McElderry streets.

Some time during the latter part of the forties, the Madison Street Presbyterian Church was organized under the auspices of the irst Presbytreian Church. Branches of the other denominations were introduced after the Civil War. But as an historical fact it should be noted that the Baptists made but little impression upon the community until the coming to Baltimore of the Rev. Dr. Harvey Johnson, pastor of Union Baptist Church, in 1827. Much of the progress of the colored people in this city, since that time is due to the remarkable influence exerted by Dr. Harvey Johnson. He ont only ...tically put the Baptists on the ...clesiastical map, but he became the acknowledged leader in racial advance. He led the fight which resulted in the admission of Everett J. Waring and Joseph Selden Davis to the Baltimore bar. Since that time any number of black men have been admitted to the bar. All of the colored ministers were concerned in such good work, but Dr. Johnson being by far the ablest he was so much the more conspicuous. And from praise ought forever to be given to the Rev. Dr. George L. Staley, the first principal of our high school, who ardently worked to bring it into existence, and then labored so earnestly to qualify its first graduates for acceptable service. In other decade the high school with an adequate and able faculty, all colored, entered upon a new era of endeavor.

During all the periods of the past there were ever true and faithful friends of the white race who labored for the welfare of our group. But the mass of our white friends received their education very slowly and hence we had to wait on the gradual remoulding of public sentiment. During tohse days of watchful waiting. Gen. Ferdinand Latrobe, the seven-times mayor of Baltimore, ever heartened our group and inspired ultimate hope.

Baltimore has been the birth-place of quite a number of the national societies and secret orders which now obtain throughout our country. The idea of holding conventions of colored people in this country was born of Hezekiah Grice, a Baltimore Negro. Many indeed, have been the celebrated and useful characters of our group who were born in the State of Maryland. The late Rev. Dr. Alexander Crummell, a native of New York, and one of the ablest men this country has produced in an address which he delivered in honor of Frederick Douglass, said:. "It is a notable fact that three of these men were Marylanders, as was Mr. Douglass himself; a State, by the way, which has produced more eminent colored men that any other State in the Union."

In connection with our educational triumphs the names of the late Rev. Dr. William H. Weaver, Harry S. Cummings and Hiram Watty should never be forgotten. The community is greatly indebted to their persistent and earnest endeavors.

When Slaves Fought To Perpetuate Slavery

The Chicago Whip, Chicago, Ill. 11-17-22

The following bit of illuminating history was to be found in the Birmingham Age-Herald

It may be interesting for this generation to know that slaves were used as soldiers in the Confederate army with the reward of freedom to those who survived.

The Charleston Mercury, January 3, 1861, announced that 150 able-bodied free colored men of Charleston have offered their services gratuitously to the governor to hasten forward the important work of throwing up defense along the coast.

In Lynchburg and Petersburg, Va., in 1861, free negroes enrolled for the purpose of offering their services to the governor for the defense of the state.

In June, 1861, the legislature of Tennessee passed an act authorizing the governor to receive into military service free persons of color between the ages of 18 and 50. Pay and rations were assigned them.

November 23, 1861, there was a review in New Orleans of 28,000 Confederate troops. Among these was one legion composed of 1,400 free colored men. On February 9, 1862, there was another grand review of Confederate troops in New Orleans. The Picayune contained the following paragraph concerning this review: "We must also pay deserving compliment to the companies of free colored men. All were well dressed and comfortably uniformed. Most of these companies quite unaided by the administration have supplied themselves with arms without regard to cost or trouble. One of these companies commanded by the well-known veteran, Captain Jordan, was presented a little before the parade with a fine war flag of the new style. This interesting ceremony took place at Mr. Cushing's store on Camp, near Common Street. The presentation was made by Mr. Bigmy, and Jordan made on this occasion one of his felicitous speeches."

Negroes of Mobile whose ancestors were made free by the treaty with France in 1805 were enlisted in 1862 for the defense of that city. The next year, according to Flemming they were received into the Confederate service as heavy artillerymen.

In February, 1864, the Confederate Congress passed an act making all free negroes, with certain exceptions, between the ages of 18 and 50, eligible for war duty. The Secretary of War was also authorized to employ for war duty thousands of negro slaves.

History Day by Day

Afro-American 11-17-22-Baltimore

Friday, November 17—More than 40,000 persons, Negroes and white, join in paying final tribute to Dr. Booker T. Washington, 1915.

Saturday, November 18—The 369th Infantry (old 15th N. Y.) has the honor of being the first unit of all the allied armies to reach the River Rhine, 1918.

Sunday, November 19—Lemuel Haynes, first Negro in North America licensed to preach the gospel, 1780.

Monday, November 20—Advertisement appears in Boston papers offering reward for runaway slave from Framingham, Mass., by the name of Crispus Attucks, 1750.

Tuesday, November 21—Harry T. Burleigh is perhaps the foremost baritone soloist of the race. For 17 years he has been soloist in the St. George's Protestant Church one of the leading churches of New York City.

Wednesday, November 22—Henry O. Tanner, son of Bishop B. T. Tanner, is one of the most distinguished of present-day American artists. He resides in Paris.

Thursday, November 23—Review of Confederate soldiers, 1400 colored soldiers march in parade and take part in the celebration, 1861.

Historical—1922

The Arsenal and the Zoo in Central Park, Looking Toward the Plaza.

Drawn by H. R. Shurtleff.

GEM-STUDDED RELICS IN EGYPTIAN TOMB AMAZE EXPLORERS

New York Times 12-1-22

Two Sealed Antechambers, Reached Through Blocked Passages, Filled With Art Treasures

GILT STATUES AND BEDS

Portraits and Hunting Scenes Painted on Funeral Paraphernalia of Tutankhamen.

ONE ROOM YET UNOPENED

This Is Thought to Contain Mummy of a Monarch Who Ruled 3,270 Years Ago.

Special Cable to THE NEW YORK TIMES.

LONDON, Nov. 30.—The Cairo correspondent of The London Times in a dispatch to his paper describes how Lord Carrarvon and Howard Carter unearthed below the tomb of Rameses VI., near Luxor, two rooms containing the funeral paraphernalia of King Tukankamen, who reigned about 1350 B. C., the discovery of which was announced yesterday. He says:

"A sealed outer door was carefully opened, then a way was cleared down some sixteen steps and along a passage of about twenty-five feet. A door to the chambers was found to be sealed as the outer door had been and, as on the outer door, there were traces of reclosing.

"With difficulty an entrance was effected and when at last the excavators managed to squeeze their way in an extraordinary sight met their eyes, one that they could scarcely credit.

"First they saw three magnificent statues, all gilt, with exquisite carving and the heads of a typhoon, panther and lion. On these rested beds beautifully carved, gilt and inlaid with ivory and semi-precious stones and also innumerable boxes of exquisite workmanship.

Contents of Some of the Boxes.

One of these boxes was inlaid with ebony and ivory with gilt inscriptions. Another contained emblems of the underworld. On a third, which contained royal robes handsomely embroidered with precious stones and golden sandals, were beautifully painted hunting scenes. There was a stool of ebony inlaid with ivory, with most delicately carved ducks' feet. Also a child's stood of fine workmanship.

"Beneath one of the couches was the State throne of King Tutankhamen, probably one of the most beautiful objects of art ever discovered. There was also a heavily gilt chair, with portraits of the King and Queen, the whole encrusted with turquoise, cornelian lapis and other semi-precious stones.

"Two life-sized stautes of the King with gold work, holding a golden stick and mace, faced each other. They had handsome features and feet and were delicately carved with eyes of glass and a head dress richly studded with gems. There were also four chariots, the sides of which were encrusted with semi-precious stones and rich gold decoration. These were dismantled, with a charioteer's apron of leopard's skin hanging over the seat.

"Other noteworthy objects were royal sticks, one of ebony with the head of an Asiatic as a handle in gold. Another was of handsomest filigree work. There was also a stool for a throne with Asiatics carved on it, denothing that the King had placed his foot on the necks of Asiatic prisoners taken in war.

"There were some quaint bronze gilt musical instruments and a robing dummy for royal wigs and robes. There were also some exquisite alabaster vases with a very intricate and unknown design, all of one piece, and some handsome blue Egyptian faience, and enormous quantities of provisions for the dead, comprising trussed duck and haunches of venison, and all packed in boxes according to the custom of the time.

Wreaths and Rolls of Paper.

"There were some remarkable wreaths still looking like evergreen, and one of the boxes contained rolls of paper which are expected to render a mass of information.

"A further chamber revealed an indescribable state of confusion. Here furniture, gold beds, exquisite boxes and alabaster vases similar to those found in the first chamber were piled high one on top of the other, so closely packed that it has been impossible to get inside yet.

"Numbers of these treasures were in a fairly good state of preservation, but others are in a somewhat precarious condition. The greatest care is being taken in handling them, however, and there is every hope that under Mr. Carter's capable direction most of them will be preserved.

"From the manner in which its contents were disposed it is evidently that this cache has not remained untouched since it was buried. There seems no doubt that the wonderful collection of objects formed part of the funeral paraphernalia of King Tutankhamon, whose cartouche is seen everywhere in both its forms, and that they were moved from the tombs where they were originally placed, and in order to preserve them from thieves were transferred for safety to these chambes.

"The sealing and blocking of the doors and passages which have so far been opened, suggest that metal robbers had attacked these chambers and that inspectors of Rameses IX. had reason to enter to reclose them. From the famous Abbott and other papers it is known that these royal tombs suffered at the hands of robbers, but whatever the chambers may have contained originally their contents today are sufficient cause for a sensation in the Egyptological world.

Obscure Points of History Made Clear.

The discovery will clear up many obscure points in regard to the eighteenth dynasty, among others that not only was Smenkhara Co-Regent with Akhenaten, but it appears that he must have died or ceded the throne simultaneously with him. Sepulchral objects of Smenkhara found here bear protocols of both monarchs.

"Tutankhamen's reign, which was Circa 1358 B. C., marks the transition from the Aten faith back to the worship of Amen. The scenes and inscriptions upon his funeral furniture depict the King under both religions, first under the Aten faith when he was named Tutankhaten, or living image of Aten or the sun's disc, and secondly under Amen worship, where he calls himself Tutank hamen, or the living image of Amen.

"What adds interest to this discovery is that there is still a third sealed chamber which significantly the two figures of the King discovered are guarding and which may possibly turn out to be the actual tomb of King Tutakhamen with numbers of heretics buried with him."

GEM-STUDDED RELICS IN EGYPTIAN TOMB

Continued from Page 1, Column 3.

JERSEY CITY N. J. JOURNAL
NOVEMBER 3, 1922

DID NEGRO DISCOV

Editor Jersey Journal:

Did the negro disco
did he not?

According to a re
Hay in the New York Times Boo
view, Sunday, October 22, Leo Wiener,
professor of Slavic Languages and
Literature of Harvard University,
through careful investigation and research discovered that America was
discovered by African negroes more
than a half century before the historical voyage of Christopher Co-

lumbus.

Whether Mr. Wiener's findings on this subject is supported by the work of other historians, or not, it is gratifying to know that during the past seven years, through the instrumentality of honest historians, much light has been thrown on the past achievements of the negro race.

So far as the educated class of white America is concerned, prejudice is critically ill, and death is certain. The embalming fluid is ready to be injected, in order to prevent decomposition before burial, for if it is allowed to decompose, the influence will spray its festering odor long after death.

According to the review by Mr. Hay, Professor Wiener says (vol 11), "When Columbus arrived in America, in 1492, he had already been preceded by negroes who crossed the Atlantic from

NEGROES FIRST AMERICANS, SAYS HARVARD SAVANT

Chicago Tribune

Crossed Bering Straits in Prehistoric Times.

12/29/22

Cambridge, Mass., Dec. 29.—[Special.]—Negroes who crossed the Bering straits in prehistoric times are among the ancestors of the American Indians, according to conclusions reached by Dr. Roland B. Dixon of Peabody museum, Harvard university. He read a paper today which caused a great stir in the anthropology section of the American Association of Scientists.

12-30-22

Negroid peoples would appear to have been the first discoverers of America. Others who crossed the Bering straits thousands of years ago to become ancestors of the American Indian were people of white stock related to the so-called Caucasian group, according to Dr. Dixon. Turkish tribes and other Mongolians, and the black Australians, blended in various proportions, formed the different races of American Indians.

Infusion of White Blood.

Many tribes, in the opinion of the speaker, were largely Negroid in early times, but underwent transformation by mixing with other tribes and since the discovery of America, by the infusion of white blood. The earliest skulls of the Iroquois and some other Indians show strong Negroid features continually modified from age to age.

Dr. Dixon, who is a scientist of high standing, had hardly finished his paper before two noted anthropologists, Prof. Franz Boaz of Columbia university, and Dr. Ales Hrdlicka of the United States National museum at Washington, were on their feet to oppose him. They denied that such far-reaching conclusions could be had on the basis of skull measurement, but hailed the paper as an important contribution to anthropology.

Mounds May Be Wrecked.

The site of the largest prehistoric Indian community on the continent the Cahokia mounds near East St. Louis, Ill., are in danger of being scooped up by the steam shovel or sold for building purposes, without any adequate opportunity for scientists to explore the site, according to Dr. Warren K. Moorehead of Phillips Andover academy.

Dr. Charles D. Walcott, secretary of the Smithsonian institution of Washington, was elected president of the American Association for the Advancement of Science for 1923. The vice presidents were elected, each representing a section of the association and including these Chicagoans: For the chemical section: Prof. E. W. Washburn of the University of Illinois; for the botanical section, Prof. C. J. Chamberlain of the University of Chicago.

WHAT'S THE USE?

The Macon Telegraph deplores the current agitation of the question of who started the civil war, and particularly the attacks that are being made in this late day against the motives and character of Abraham Lincoln.

Atlanta Constitution

In another column we reproduce what it has to say on the subject, and in reproducing its editorial we commend its attitude.

12/22/22

The civil war started almost sixty-two years ago and ended four years later.

Even if it were possible for everybody to agree upon the cause of that war, no good purpose can be served by resurrecting issues that are dead, rekindling the fires of sectional animosity, quickening discarded prejudices of the past and calling up memories of circumstances and conditions that are rapidly being, and should be, forgotten.

The civil war was fought to a bitter conclusion by brothers arrayed against brothers.

At that time the American people were divided into two hostile camps: The north and the south.

Each thought its cause was right, and that the other was wrong.

Each was determined in its honest convictions; and history records how bravely, valiantly, heroically both sides fought.

From that day to this the best sentiment of the north and of the south has been striving to heal the wounds of the "60's," to "let bygones be by-gones," to forget past sectional hatreds, to weld the old breach and to solidify both sections into one great, reunited whole.

And so complete has been the reconciliation that today it is only upon rare occasions that even an echo of the discordant notes of the past is heard.

Since the civil war thousands of men who wore the gray in that bitter sectional conflict have rendered valiant service to the reunited country, side by side with men who wore the blue—all fighting under the same flag. And their sons fought together in the Spanish-American war.

And today thousands of the sons of those men of the south are lying beside sons of those men of the north—casualties of the world war, all having fought and died under the same flag on the battlefields of France!

These belated attacks upon Abraham Lincoln can do no earthly good.

Even if it were true that Abraham Lincoln was not "a praying man," as has been charged, what of it—what difference does it make now?

Abraham Lincoln was no more an enemy of the south that Jefferson Davis was an enemy of the north.

Neither of those two great men was an enemy of the other's section.

Both were born in adjoining counties in Kentucky.

The great questions of that day created differences of opinion and gave rise to divisions of sentiment resulting in controversy of long standing, and which could be settled only by the arbitrament of the sword.

There is too much of a constructive nature that the American people, both north and south, can do and must do to advance the cause of humanity and the progress of the world for them to waste their time in raking over the embers of a fire that long since burned out, in order to prove or disprove something that will hurt the feelings of brothers.

What's the use!

We have big work to do as a reunited country which has developed into the greatest and most powerful nation on the face of the earth.

We have turned our face from the dead past and toward the rising sun.

We cherish all the memories of the past and its heroes will ever be enshrined in our hearts—but now is not the time for bitterness and crimination.

History Day By Day

Friday, December 8: There are a considerable number of towns and settlements populated and governed entirely or almost entirely by Negroes.

Afro-American Baltimore, Md.

Saturday, December 9: One of the effects of the progress of the Negro in property owning has been to bring about concerted efforts to restrict Negroes to certain districts. This is causing financial loss to white owners.

Sunday, December 10: More and more Negro performers are writing their own plays and in many instances are writing compositions for white companies.

Monday, December 11: Robert Morris, the first man of color to practice in the courts of the U. S., died in 1882.

12-8-22

Tuesday, December 12: An agreement was signed whereby Great Britain, France and Italy undertook to respect and endeavor to preserve the integrity of Abyssinia, 1916.

Wednesday, December 13: A colored division under General Morgan opened the battle of Nashville, 1864.

Thursday, December 14: Colored soldiers distinguish themselves in battle of Nashville, Tenn., 1864.

History Day By Day

Afro-American Baltimore, Md. 11-24-22

Friday, November 24: A slave of Jefferson Davis invented a propeller for vessels that was used in the Confederate navy in 1862.

Saturday, November 25: Charles V., of Spain, who was also Emperor of Germany and the Netherlands, granted a monopoly to Flemish noblemen to import Africans to Cuba, Jamaica and Porto Rico, 1517.

Sunday, November 26: Sojourner Truth died at Battle Creek, Mich., 1863.

Monday, November 27: Sixty-two and two-tenths per cent of all Negroes in the United States, ten years of age and over, are engaged in gainful occupations. Forty-eight per cent of white are thus employed.

Tuesday, November 28: The United States Government placed the Republic of San Domingo in a state of military occupation and subject to the military government, 1916.

News of Fifty Years Ago

RICHMOND VA TIMES DISPAT

NOVEMBER 21, 1922

(From the Richmond Dispatch, Nov. 21, 1872.)

The seventy-eighth session of the Virginia Conference of the Methodist Episcopal Church, South, convened in Washington Street Church, Petersburg, at 10 o'clock yesterday morning. Bishop Robert Paine, presided. About 110 ministers and sixteen lay delegates answered to their names. Paul Whitehead was re-elected secretary; Peter A. Peterson, assistant secretary, and George C. Vanderslice was chosen statistical secretary.

Fifty-three immigrants from England landed in Norfolk day before yesterday from the steamer Austrian, of the Allan Line. Many of them will make their homes in Virginia, while others will go West.

The fortieth annual meeting of the stockholders of the Richmond, Fredericksburg and Potomac Railroad Company was held yesterday at noon in the office of the company at Eighth and Broad Streets. Edward Y. Cannon was called to the chair and J. B. Winston was appointed secretary. John A. Robinson and R. F. Walker were named a committee on proxies. The whole number of votes which could be given was 7,471, of which there were present 6,837. The report of the president showed an aggregate income of $321,919.29, an increase of more than $25,000 over the previous year. The report of the efficient general superintendent, Major E. T. D. Myers, was approved. R. F. Walker nominated the incumbent, John M. Robinson, for re-election as president, and he was unanimously elected. The following were unanimously re-elected directors on the part of the stockholders: H. A. Claiborne, C. S. Mills, Elisha Chauncey and W. B. Myers. Andrew Johnson was announced as director on the part of the State.

Alfred R. Courtney qualified as an attorney in the Supreme Court yesterday.

Stanley, the New York Herald's African explorer, arrived in New York yesterday on the Cuba, and was escorted up the bay by delegations from the Geographical Society and the Herald Club.

Guilford Christmas, a colored Democrat, was elected assistant doorkeeper of the North Carolina State Senate on Tuesday.

Charles Wigglesworth and Ella E. Strong were married on the 20th instant, by Rev. D. R. Jutter; R. T. Johnston and L. A. Bennett were married on November 19, by Rev. N. W. Wilson.

Wednesday, November 29: Organization of the first and only complete colored combat division of Negroes in the United States, the 92nd Division, 1917.

Thursday, Nov. 30: Thanksgiving Day. Attempted slave insurrection in the Northern Neck of Virginia. Negro population was about equal to that of the white, 1667.

Historical — 1922

Visit To Arthur Schomburg's Library Brings Out Wealth of Historical Information.

N.Y. Negro World 4/22/22

By ERIC D. WALROND

A visit to Arthur Schomburg's library! It is easy to appreciate why writers and artists, poets and anthologists, of both races, flock to the unpretentious little dusty-brown house on Kosciusko street. Not only is it famous for its golden treasures, but the man, the mighty human spirit behind it, is the most precious, the most interesting curio of all.

The young lady in our party is a Columbia student who abominates what she contemptuously calls "form" and "useless ceremony." She has had experience with Negro celebrities. She knows what to expect; therefore, she went armed. Armed to her pearl-white teeth. As we put our feet on the hallowed ground and the warm glitter of Mr. Schomburg's brown-black eyes shone down upon us, she gave way to a characteristic weakness—whispering—whispering out of the corner of her beautiful mouth.

"Well, I declare," stamping a petulant foot. "Why, I am flabbergasted. I expected to find a terribly austere giant who looked at me out of withering eyes. But the man is human, ponderously, overwhelmingly human, a genuine eighteen karat."

We enter a sitting room that exudes a classic odor. On the walls are a mezzotint of St. George, a water color drawing of a Negro drum-major in Queen Anne's army, a sylph-like sketch of an Ethiopian princess, prints and pictures, paintings and daguerrotypes.

"What would you like to do first?" It was Mr. Schomburg's amiable voice. "Here I have a set of books on Hayti. I'd like to show you Baron De Vastey's 'Cry of the Fatherland in the Interest of All Haytians,' which is, of course, a very valuable work. Spencer St. John wrote a famous book on the black republic, too. Yes, miss, help yourself. Here is Madison's 'History of Hayti,' in three volumes. Oh, yes, Japan vellum is expensive, but I believe in expensive printing.

"Over here is a book I'd like to call your attention to. It is Henry Calloway's personal copy of 'Zulu Folk Lore,' bound in morocco. It proves that the Zulus, like the Jews and Russians, had a folk lore of their own, and— How did I get it? Oh, well, that is neither here nor there—"

"But tell us," went up a chorus.

"You see Calloway presented it to Ralston, president of the Folk Lore Society of London; and Ralston, upon his death, willed it to Andrew Long, the celebrated writer. Later it strayed into the library of a famous Lord Somebody in London and I got it at a sale. As you see, it was set up and run off by Negro printers in Springvale, Natal, in 1868. That was the beginning of folk lore in Africa."

"I imagine," breathed one of us, "he must have a lot of money to be able to buy all these books."

But Mr. Schomburg had overheard.

"That is the mistake a lot of people make. Because I buy a lot of books it does not mean that I have a lot of money. I can't spend it and have it too.

"Here is something I'd like you to make note of. Our friend James Weldon Johnson has just got out a 'Book of American Negro Poetry,' but it seems as if he has neglected a very important poet, and that is Leo, of British Guiana. Here is his 'Poetical Works.'"

Glancing at it, one is at once struck with the beauty and rhthmic passion of "Ruth, a Poet's Poetry," in eighty-one stanzas.

"Leo's real name," Mr. Schomburg informed us, "was Egbert Martin. He first attracted the attention of the world when he took first place in a prize poem contest run by 'Truth,' a newspaper in England. Oh, that brought the world to his feet, and he became a great friend of—what is the name of that great poet during Queen Victoria's reign? Tennyson; yes, and that is the man our friend Johnson left out. Just listen to this and tell me if it does not remind you of Claude McKay's 'If We Must Die':

"Stolen and sold to Africa,
Imported to America,
Like hogs and sheep in market sold,
To stem the heat and brook the cold!

"And this, as Mr. Garvey would say:

"When will Jehovah hear our cries?
When will the sun of freedom rise?
When will a Moses for us stand
And free us all from Pharaoh's land?"

"Why, Leo is one of the greatest Negro poets in history. I can't for the life of me see why Mr. Johnson overlooked him.

"There are two other things I don't like in that 'Book of American Negro Poetry,'" continued Mr. Schomburg, "and they are, one, the part about Negro music, and, two, the inclusion of Dr. DuBois as a poet. DuBois is no poet. If Johnson wanted to write on music, he should not mix it up with poetry."

Asked to approximate the total number of books by Negro authors in his possession, and the subjects about which they wrote, Mr. Schomberg replied: "I think I've got about 2000 books by Negro writers, and they cover every imaginable subject under the sun—science, mathematics, religion, philosophy, psychology, finance—everything.

"Over here I have thirty-four editions of Dunbar and seventeen books by Booker Washington. Didn't think they wrote so much, did you?"

Our Latin was being taxed severely to decipher an inscription at the bottom of an original Van Dyke of Jacobus Capitien. Yes, it is the one engraved by Tange—that much we find out—but as to the other things—

"Say, Miss Hurston, I don't suppose you know who Francis Baker was—"

"Oh, yes, I read Bacon's Essays at Howard."

"Not Bacon. Barker—Francis Barker. Barker was private secretary to Samuel Johnson. Here is a letter I received a few years ago from the author of Barker's Life. Barker was a slave, and Johnson, so impressed was he with his literary and aesthetic sense, made him his amenuensis. Read it."

Before we got halfway another historical phenomenon had broken in on us. With a copy of Gustavus Vasa's Life in his hand, Mr. Schomburg again unsettled our universe.

"I don't believe many of you know that Matthew Henson is not the only Negro who went to the North Pole. Back in the eighteenth century Vassa, as he relates in this book, visited it as a member of Lord Mulgrave's expedition. Here is what he says:

"Thus I went on till May, 1773, when I was roused by the sound of fame to seek new adventures and find, towards the North Pole, what our Creator never intended we should—a passage to India. An expedition was fitting out to explore a northeast passage, conducted by the Hon. Constantine John Phipps, since Lord Mulgrave, in his Majesty's sloop of war, the Race Horse. On the 4th of June we sailed towards our destined place, the Pole; and on the 15th of the same month we were off Shetland. . . . On the 28th of June, being in lat. 78 deg., we made Greenland, where I was surprised to see the sun did not set."

But all of this was very fine, interesting, and all that. It is certainly heartening to be able to look Gertrude Atherton in the eye and inform her that Alex. Hamilton was unquestionably a Negro. Did we not have our hands on a copy of "The Afro-American Magazine," published in 1859 at 48 Beekman street, New York, by a decendant of Hamilton—Thomas Hamilton—and reputed to be the most literary periodical by Negroes in America? Of course. But the motif, the raison d'etre, the whys and wherefores, the philosophy, the spirit of the man—that is the thing I wanted to get at. I communicated my desire to him.

"Ah, my boy, I don't as a rule, submit to interviews. Interviewers are always lying about me. How I started? Oh, I think it was way back in my school days in Porto Rico. I used to attend el Instituto Nacional, and it was a passion for us boys to collect books about poets. Of course, the white boys would collect books about the white poets, and I decided I'd fish out all the books I could by black poets. And I am still doing it. Not so very long ago my lodge, Prince Hall, gave me a beautiful gold medal," and he showed it to us, "for my services to the lodge. I came to America thirty years ago with the intention of studying medicine. But I perished by the wayside. Instead, I became interested in the struggle for independence in Cuba and Porto Rico. I was secretary of one of the revolutionary clubs, Las Dos Antillas, and charter member of the Porto Rican Revolutionary Party until it was dissolved by order of the U. S. Government. A present I am employed as chief of the mailing department of the Bankers Trust Company."

RIDLEY IS A FALSIFIER, HARDWICK WIRES

Pulpit Charges That Governor Broke DuPre Promise

Atlanta Georgian 9/22/22

Strike Fire.

Governor Hardwick, in a telegram to The Georgian Thursday, replied to the statement made by the Rev. Caleb Ridley, pastor of the Central Baptist Church, last Sunday, that the Governor had promised to commute the sentence of Frank DuPre from death to life imprisonment.

Governor Hardwick is in New York on a vacation trip. His telegram follows:

"Ordinarily I pay little attention to the misrepresentations of charlatans and blatherskites, but the statement of Ridley in his pulpit Sunday disgraces him and the pulpit from which it was delivered. The statement that I promised him to commute DuPre's sentence is an absolute and willful falsehood.

"His statement that my position with regard to this matter or with regard to the Ku Klux Klan was inspired by political motives is likewise and equally false, and Ridley knows it. His statement that I made promises to secure the support of either Watson or Loyless or broke promises to either is likewise false, and Ridley knows it.

"The man is absolutely without either character or veracity."

DIRECTORS OF LIVINGSTONE HOSPITAL ENGAGE IN HEATED CONTROVERSY

Pittsburgh, Pa. American

Certain Members of Board Launch Move To Purchase Another New Site In East End District For Erection of Long Awaited Institution

TWO FORMER SITES ALREADY PURCHASED NOW JUDGED IN EVERY WAY INADEQUATE

3/17/22

(Special To The American)

Faint rumblings of discontent, bordering on volcanic eruption, was felt Thursday evening last at a meeting of the Livingstone Memorial Hospital Association, at Morgan Community House, when certain of the board of directors launched a rather drastic move to divertiate a large part of the funds raised in the recent campaign and instead of using it for the improvement and extension of the building already in their possession and settled upon for hospital use, determined to purchase a new site in the East End part of the city. Up to the present time, two sites have already been purchased with the ultimate aim of converting them into hospital use but through the inadvertent attitude of the board of directors, both have been lying at a standstill, the excuse being that they are in every way inadequate for the purpose intended. It would seem that lack of business insight and method has characterized the the board thus far in its attempt to consumate the scheme so long under consideration. There has been a somewhat divided sentiment pertaining to the hospital idea in this community for some time past which has proved a great disadvaptage in many ways. Some three years since, Dr. W. H. Christian, a well known physician of East End, who was deeply allied in the beginning with the Livingstone Memorial Association, found it more to his advantage to break away from the unified movement and establish an independent hospital, known as the Christian Sanitarium, now located on Frankstown Ave. From what can be learned, the venture has proved thus far a success. A few days ago, however, the public was somewhat surprised to learn that Dr. Christian was contemplating merging his institution idea into that of the Booker T. Washington, once defunct, operating under its charter. But the climax was reached when it was learned that at a dinner given at the home of the good doctor, at which many of the leading clergymen were honored guests, he had apprised them of the situation and by the combination of the lucid appeal of rare culinary skill, had gained them to his way of thinking with their avowed moral and financial support to the movement, thus leaving the Memorial Livingstone Association in the shade.

Prior to the public announcement of this affair, however, he had succeeded in interesting nearly all of the Livingstone board in the purchase of an hospital site somewhere on Paulson Ave., now operated by an Italian physician. A meeting of the Livingstone Association was announced to be held at the Morgan Community House at which meeting a motion was passed to negotiate purchase of said site, much against the protest of members who had been most influential in raising funds toward the enlarging and equipping the building now located on Herron and Webster avenues.

It is claimed that the Paulson Ave. building is valued at $56,000.00 plus equipment, but has only adequate accommendation for 20 beds and is situated on a plot of ground too small to admit of any considerable enlargement of building. It is also claimed that the building does not measure up to the required standard of hospital service and therefore might be prohibited of use within a short period.

What the real motive may be, both on the part of Dr. Christian and the members of the Livingstone Memorial board, is an inigma. At any rate, the entire course of procedure has proved unwise, impracticable and vaccilating, to the extreme. It is understood that another meeting of the Association will be called soon, at which time the matter is supposed to be entirely thrashed out.

DISCOVERING AMERICA

Chicago Defender - 6-24-22

THE RECORD of achievements made by the darker peoples of the world can be traced back to the beginning of time. When the Caucasian makes any advance-move he finds his darker brother is either by his side or has blazed the path in ages gone by. When Peary went to the north pole he was accompanied by Matt Henson—one of us. When Christopher Columbus discovered America, Pietro Alonzo another one of us—was in the little band that made the perilous sea voyage, and whether on land or sea, North, South, East or West, up in the air or down in the mine, we are in evidence.

IT IS NOW PROPOSED to erect a statue at a cost of at least a quarter of a million dollars, of Pietro Alonzo at Washington, D. C., in the triangle bounded by Vermont avenue, U and Tenth streets Northwest. The committee in charge, which is composed of Francis Wells, Daniel Murray and J. N. Anderson, after carefully going over the ground selected this African-born man who passed away several hundred years ago, rather than a man of a more modern period, because of a difference of opinion that naturally would arise regarding the latter's fitness.

COL. C. O. SHERRILL, superintendent of public buildings and grounds of Washington, explained that before the actual work of construction will be permitted to proceed a model for the proposed statue and a design of the base must first be approved by the Fine Arts commission, of which he is executive secretary. The colonel is justified in taking this stand. If we are to have a statue in our capital city designed by one of our own sculptors and representing the achievement of a member of our group, it should be in keeping with the other creations in marble, stone and bronze that adorn Washington city.

ACCORDING to historical information, Pietro Alonzo was also the pilot for Christopher Columbus on his second voyage and afterwards made some lesser explorations of importance on his own hook. His name appeared in the "Libretto," 1504, as Pietro Alonzo, il nigro. This is repeated in "Paesi Nouamente Retrouaiti," Venice, 1507; also in Simon Grynaeus' "Novis Orbis Regionum," Basle, 1532, and in many other authentic places. Unquestionably the committee has made a most wise selection, and with $2,000,000 to draw from the raising of the required amount to erect the statue should not be difficult. Let us give honor to whom honor is due and at the same time let the world know, or at least that part of it called America, that to one of us is also due the credit of discovering this great land.

MIDNIGHT ATTACK ON FAMILY LEADS TO TWO ARRESTS

9/17/22

Atlanta Constitution

Moultrie, Ga., September 17.—(Special)—Charged with attacking members of the Cadle home, several miles from Nashville, Jack and Cleve Cook, of Berrien county, are held under bond of $150 each. Although the men are said to have had their faces blacked at the time, Cadle has identified them as the men who came to his home late at night and severely beat him when he answered their knock.

His wife and son also were struck, Cadle said. A married daughter at the house made her escape.

ARKANSAS has broken into the ranks of states with women in their Legislatures, of which Georgia will have two this year. Miss Erle Chambers, noted lawyer of Little Rock, will take a seat in the Arkansas House January 1. She has a strong anti-Ku-Klux backing.

9/27/22 Atlanta Constitution

Historical — 1922.

N Y C WORLD
SEPTEMBER 3, 1922

OVER FOURTEEN THOUSAND NEGRO ACTORS IN U. S. A.

Vaudeville Alone Includes More Than 600 Acts, of Which 60 Are Abroad.

BOOKING AGENCIES SHOW ABOUT 115 NEGRO HOUSES.

In Addition Are Twenty-Two Movie Companies Making Negro Films Exclusively.

By Frank J. Wilstach.

The success of an entire Negro troupe in the musical comedy, "Shuffle Along," in a New York theatre, leads many people to imagine that this was something unprecedented. Either the so-called average theatregoer is wofully uninformed of the chronicles of the stage, or his memory is inordinately short. A company of Negro actors is certainly nothing new or novel on our stage, and the fact that "Shuffle Along" was widely supported by the white population, again proves that there is no color line in the theatre.

When possessed of talent, the Negro has long been artistically encouraged and amply rewarded.

For 100 years neither the actors nor audiences, have resented the appearance of a Negro as a member of a white company, either in drama or vaudeville. When the late Bert Williams appeared with Ziegfeld's "Follies" there may have been those who raised their eyebrows, but they did not give voice to their prejudice. So, also, when Charles Gilpin appeared in the leading role of "Emperor Jones," there were no outbursts of complaints.

The American Negro man has held a much more important place in our theatre than some seem to think. It is estimated that there are to-day 14,000 Negro actors and musicians appearing in this country. In vaudeville alone there are more than 600 acts, of which about sixty are now in Europe. There are twenty-two Negro minstrel shows touring the South which never get further north than the Ohio River, somewhat over one-half of these appearing in tents, the other half in theatres. It was lately computed by James A. Jackson, who conducts the department in the Billboard devoted to the Negro theatre, that there are 368 theatres in the United States devoted entirely to the colored race.

Pekin, Chicago, Was First.

The Pekin, in Chicago, which was open from 1902 to 1921, was one of the first theatres of any consequence to be devoted to the Negro. That the desire for drama was early developed among the race in New York is indicated by the fact that Herbert Renton of New Rochelle has in his collection a bill of tragedy with a Negro cast, and elaborate setting, played in a house in Mercer Street, New York, in the early fifties. New York now has two Negro theatres devoted to drama, musical comedy and vaudeville—the Lincoln and the Lafayette. The most important development is in Washington, D. C., where there are nine Negro theatres, the most important of which is the Howard. Next is the Lincoln, with capacity of 2,000 and costing more than $1,000,000. The head of the Dudley circuit is located in Washington. It has nineteen houses in Virginia and other States of the South.

Philadelphia has two Negro theatres, the Standard and the Dunbar. Baltimore has twelve, Richmond three, Norfolk three, New Orleans two, Chicago two; all these independent of picture houses. The Managers and Performers' Circuit and Theatre Owners' Booking Association, together include 115 Negro houses, playing exclusively Negro acts. Another development of which little has been revealed, is that there are twenty-two Negro picture companies making pictures exclusively for Negro patrons

Ira Aldrich is the David Garrick of the race. When the history of the Negro theatre comes to be written, his astonishing career will hold a most important place. He was born in Bel Air, Md., in 1804. He made his debut in London as Othello in 1833. He visited Germany in 1852, and died at Lodez, Poland, 1867. James R. Anderson, in his memoirs, speaks enthusiastically of Aldrich's talent, saying that he was universally respected as a capable artist. Aldrich, who was billed as "The African Roscius," played Othello at Covent Garden to the Desdemona of Ellen Tree. His last appearance in London was at the Haymarket, in 1865, his Othello being supported by the Iago of Walter Montgomery, Cassio of James Fernandez, and the Desdemona of Madge Robertson, later Mrs. Kendall. In a bill bearing date of Feb. 11, 1851, of the Princess Theatre, Leeds, England, the following appears—evidently furnished by Mr. Aldrich himself:

His Own Publicity Man.

"As the African Roscius is the only actor of Colour that has ever been known, and probably the only instance that may occur; and having been acknowledged by the press of England, Ireland and Scotland to possess historic histrionic talent of the highest order, the following sketch of his life may not be unacceptable:

"The African's progenitors, down to the grandfather of the subject of this memoir, were Princes of the Foulah Tribe, whose dominions were Senegal, on the banks of the river of that name. The father of the present individual was sent for his education to Schenectady College, near New York, in the United States. Three days after his departure from his native shore, an insurrection broke out amongst the tribe, arising chiefly from a wish on the part of their king to exchange prisoners taken in battle, instead of adopting the usual barbarous custom of selling them for slaves. His humanity, however, interferred with an established perquisite long possessed by some of his principal officers. The grandfather of the present African Roscius, through their interested policy, fell a victim to his mutinous subjects. Deprived of the means of asserting his birthright, and, to a certain degree, cast upon the world as a cosmopolite, the father became a clergyman, and officiates in New York. The subject of this memoir was destined for the same profession, but preferring the 'sock and buskin,' he departed from his father's roof and wended his way to the shores of Great Britain, where his talented histrionic exertions have been most warmly and kindly patronized, as a triumphant answer to those advocates of the slave trade, who founded their defence of that nefarious traffic on the inferiority of the African intellect and feeling."

That Aldrich possessed a very considerable talent was the opinion, likewise, of Edmund Kean. At Belfast, Mr. Aldridge appeared as "Othello" to Charles Kean's "Iago."

In minstrel and concert companies the Negro has been particularly successful. These early concert troupes transported the audience to the plantation. Some of the companies existed even before the Civil War. Herbert Reuton has a bill in his collection dated Springfield, Mass., 1858, of the "Extraordinary SEVEN SLAVES, just from Alabama, who are now earning their freedom by giving concerts under the guidance of their Northern friends and guarantees."

Attracted 8,000 People.

This bill goes on to say: "Immense success—8,000 people in two days at the Broadway Tabernacle, New York." The programme consisted of: (1) Plantation Overture; (2) "Root Hog or Die," Boy William; (3) "The Poor Old Slave," Boy Thomas; (4) "Alabama, Ra, la, la," Boy Francis, the most extraordinary dancer, whistler and bone player ever seen; (5) "Massa's in the Cold, Cold Ground," Boy John; (6) the bird song, with wonderful whistling imitation, Boys Thomas and Francis; (7) "Rock Susannah," Boy George; (8) darkies' melody, Slave Minstrels.

Part Second was: (1) An original banjo solo, guitar and quartet; (2) banjo music lesson and song by Boy William; (3) Slave Minstrels, Boys George and William and Boy John; (4) "Life in Alabama," banjo, bones and tambourine trio, Boys George, Francis and William, as old plantation darkies; (5) the old swamp song entitled the "Back Action Spring," by Boy William and company; (6) few days (plantation style), Slave Minstrels, the Raccoon Joy Dance, Boy Francis, in which "he offers rivalry with any white performer."

Beecher's Recommendation.

Part Third: "The Black Doctor." Then follows a list of bookings from New York and Philadelphia through New England to Montreal, Quebec, Toronto, &c., to Buffalo, ending in Burlington, Vt., and the departure for Europe, scheduled for Aug. 1, 18[illegible]8.

One of the most astonishing successes was that of the Fisk Jubilee Singers, which set out from Nashville, Tenn., 1871. It was owing to the recommendation of Henry Ward Beecher that they came into particular prominence. A book entitled "The Story of the Jubilee Singers," published by Hurd & Houghton, Boston, 1880, contains the music and words of the Jubilee songs. Then there were the Nashville Students, Hamtown Students, and other troupes too numerous to mention.

In minstrelsy the first important development was Charles Callender's "Original Georgia Minstrels," hailing from Macon, Ga. It was composed entirely of Negroes, and was headed by Billy Kersands, a comedian of real talent. Daniel, Gustav and Charles Frohman were connected with this company in business capacities. Then there was the Sam Haig's "Original Georgia All Colored Minstrels." Other important troupes during the last fifty years were "O'Brien's Minstrels," "Billy Kersand's Minstrels," "Al G. Fields's Colored Minstrels," 'Rusco and Holland Georgia Minstrels," and "Ed H. Winn's Minstrels."

One of the most elaborate and spectacular all-Negro entertainments was Nate Salisbury's "Black America," presented on Staten Island twenty odd years ago. It was a stupendous affair. To begin with there was the "Transatlantic Military Band," made up of Negroes from the South. The programme was as follows: (1) "Dese Bones Shall Rise Again" by the Black American Legion; (2) Mystic Quartet; (3) Cabin Refrain, "Fly, Fly, Fly," Jim Partridge and the Mammoth Chorus; (4) The Russell Quartet; (5) "Massa's in the Cold, Cold Ground," William Banks and chorus; (6) The Famous Oriole Quartet; (7) "Carry Me Back to Old Virginny," Eli Perkins and chorus; (8) Linniers and Silver Lear Quartettes; (9) "Rise Up Lazy Coon," Mammoth Chorus; (10) "See How I Laugh," Peyton Brookes and Old Dominion Club; (11) "Old Black Joe," Joe Somerville and chorus; (12) "Roll, Jordan, Roll," Mrs. Wilson and chorus; (13) "Watermelon Smiling on the Vine," chorus; (14) Camp Meeting Song, "Stand on the Walls of Zion," Black America Chorus.

Some Entertainment!

This was only the first part—followed by a Cake Walk and ten minute intermission. Part Second: "Pablo Diaz, the Marvellous and Inexplicable," Famous Creole Human Corkscrew. Then followed marching manoeuvres by a detachment of 9th (Negro) U. S. Cavalry—Next, grotesque acrobatic evolutions by Sam Davis and members of the Black America Company, the Black America Colored Boxing Experts: "Rosewood and Sheepskin" e[illegible]

FEAR SAVED GIRL ON PERILOUS CLIFF

(Special Correspondence of The World.)

LONDON, Aug. 22.—While a party of young people were having a day's outing on the high coast cliffs at Brean Down, between Westonsuper-Mare and Burnham, Gwennie Millard, sight of Highbridge, slipped and fell down the cliff side. Fortunately her fall was broken and she clung in a precarious position to the cliff edge.

With great promptitude, Charles Fear, eighteen, one of the party, descended the cliff by a rough pathway, and, creeping along the ledge—he had to lie down almost flat to get to the place—got hold of the girl. The top was reached after an exciting journey; at one point they had to cling to a tree in the cliff side.

Fear, whose home is at Highbridge, is organ blower at the parish church, and is at present acting as caddie on Burnham and Berrow Golf Links.

to be followed by the "Leading Buck and Wing Dancers of Dixie.

A foot note on the programme states that "Mobile Buck dancing was the dance of the stalwart young darkies of 1820 who were called Bucks before the war. It is always danced in extra heavy shoes which have no heels. The movements are remarkable for strength and grace. Only young men of powerful physique can stand the strain, and even they always finish in an exhausted condition—Watch These Dancers." The entire performance concluding with "a Majestic and Patriotic Ensemble, Closing with a Superb Historical Apotheosis, being a reminder of the days that tried men's souls," "Inspring Choral Effect by a vast Host of Genuine Southern Field Hands."

One of the first important efforts of Negroes in musical comedy or comic opera was by the Hyer Sisters, of which Bob Height was the chief comedian. One of the musical comedies in which the Hyer Sisters appeared was entitled "The Blackville Twins." Another organization was Siseretta Jones, or the Black Patti, which toured for a number of seasons under the name of Black Patti's Troubadors. Then there was the Bronze Melba, who had a considerable vogue a quarter of a century ago.

Enter Bert Williams.

Then came in what might be called the first of the musical comedy Negro troupes, Bert Williams and George Walker, billed as Williams and Walker. Some of the pieces in which they appeared were "In Dahomey," "Sons of Ham," "Bandana Land" and "Abyssinia." Then came a new organization, Cole and Johnson, in "The Red Moon" and other pieces. Sam Jack had the Creole Burlesque Company in 1895. And twenty years ago there was Isham's Octoroons and Oriental America, both in musical comedy. Gus Hill's "Smart Set," with Ernest Hogan, Tom McIntosh, S. H. Dudley, Mattie Wilkes and others, toured continuously from 1903 to 1920, with all colored company. Whitney and Tutt, who had been members of the "Smart Set" company, began their careers alone with a piece called "The Smarter Set." Whitney and Tutt, who are brothers, have since appeared in the "Ex-President of Liberia," "Children of the Sun," "Darkest Americans" and "Bamboula," of which Salem Tutt Whitney was the author of the book and lyrics. Whitney and Tutt are now on tour in a piece called "Oh, Joy." Later developments in this line of work have been "Strut Miss Lizzie" and Florence Mills in the "Plantation Revue."

With the coming in of the musical comedy type of entertainment among the Negroes, ragtime and jazz replaced the old time plantation melodies. The Negro has proved highly efficient, both as a writer of lyrics and as composer of popular music.

AFRICAN ROSCIUS WAS PIONEER NEGRO ACTOR

PRINCESS' THEATRE
KING CHARLES' CROFT, LEEDS

Daily Licensed according to Act of Parliament, to Mr. W. S. Thorpe, Princess' Theatre, Leeds.

First Appearance these Four Years of the Celebrated

AFRICAN ROSCIUS

WHO IS ENGAGED FOR SEVEN NIGHTS ONL

After an absence of three years from England, during which period had the distinguished honour of appearing before Frederick William, K Prussia, the Queen, Prince and Princess of Prussia, and the Court; Joseph the First, Emperor of Austria; the Arch-Duchess of Austria a Imperial Family; Frederick of Saxony and the Queen, Maria; the Ki Queen of Holland; the Duke and Duchess of Saxe Coburg Gotha; the of Sweden; General Jellachich, Ban of Crotia; from whom he has r the most flattering encomiums for each and every Performance honou their presence. During the Engagement, MR. IRA ALDRIDGE will h honour of appearing in his most celebrated characters.

As the AFRICAN ROSCIUS is the only Actor of Colour that has ever been known, and probably the only instance that [illegible] ever obtained by the Prince of England, Ireland, and Scotland, to possess himself talent of the highest order, the following sketch of his life unexceptionable.

The African's progenitors, down to the Grandfather of the subject of this memoir, were Natives of the French Isles, where dominions were the home of the race of that name. The father of the present individual was sent for his education to fashionable College, near New York, [illegible] States. Three days after his departure from his native Clime, on humanities broke out amongst the tribe, arising chiefly from a wish on the part [illegible] to enslave as prisoners taken in battle, instead of adopting the usual barbarous custom of selling them for slaves. His humanity, however, [illegible] established perpetuate long postponed by some of his principal officers. The Grandfather of the present African Roscius, through their [illegible] [illegible] treaties to his sentiments on sports. Deprived of the means of assuming his birthright, and, to a certain degree, cast upon the world as a [illegible] [illegible] became a Clergyman, and officiates in New York. The subject of this memoir was destined for the same profession, but preferring the "[illegible] departed from his Father's roof and wended his way to the shores of Great Britain, where his learned historians continue have been most [illegible] patronised, as a triumphant answer to those advocates of the slave trade, who attended their darkness on their nefarious traffic on the inferiority [illegible] intellect and feeling.

This Evening, MONDAY, Feb. 1[illegible]

The Performances will commence with Shakspeare's Tragedy of

OTHELLO

Or, the Moor of Venice!

Othello - - - - Mr. IRA ALDRIDGE

Iago	Mr MELLON	Montano	Mr TULLOCK
Cassio	Mr GRAINGER	Brabantio	Mr J. L. GIBSON
Rodrigo	Mr CLIFFORD	Ludovico	Mr OLDEN
Duke	Mr BOOTH	Lorenzo	Mr MILLWARD
Page	Miss A ROGERS	Emilia	Mr CAMERON
Desdemona			Mrs R. THO.

To conclude with a Laughable Farce, called THE

DEVIL TO PAY!

Sir John Loverule		Butler	Mr MELLON
Johnny, the Cobler	Mr GRAINGER	Cook	Mr CLIFFORD
Cockburn	Mr BOOTH	Footman	Mr MILLWARD
Footman	Mr WATERHOUSE	Dame	Mr CAMERON
Lady Loverule			Mrs CLIFFORD
Nell, the Cobler's Wife			Miss THORNE
Lucy	Miss GRAINGER	Lucy	Mrs GREENFIELD

In answer to numerous enquiries, the Great Parisian Drama, called "MADELINE DUMAS," will be Re-produced at the expiration of the Engagement of the African Roscius.

PRICES AS USUAL.

R. W. [illegible], Printer, Boar[illegible]

HAND BILLS of 1851.

"N. Y. C. TRIBUNE"
DECEMBER 31, 1922

A Mysterious Race

It would be a mistake to assume from a casual reading of the address by Professor Roland B. Dixon before the American Association for the Advancement of Science that African negroes were the first inhabitants of the American continent. His theory is that among the ancestors of the American Indians of to-day are members of the so-called negroid-australoid race, which inhabited the mainland and islands of southeastern Asia and Australia. In external characteristics this group is thought to be affiliated to the negroid races of Africa. And his theory is only a theory.

The interesting thing about Professor Dixon's idea is not so much the Australian or Asiatic origin of such a negroid-australoid race as it is that the American Indian is the product of successive waves of different types of people. Besides this australoid group he believes he has found traces of a Caucasian type coming from Central Asia and of a more distinctly mongoloid type. At what period these came he does not attempt to say, nor to what extent the blending took place. He maintains, however, that successive waves sometimes amalgamated with the tribes already on the continent and in other cases drove out the first comers to seek refuge in out-of-the-way places. From the blending of these types developed the American Indian of to-day.

All such theories are, of course, highly speculative. The real origin of the Indian still remains a mystery. But Dr. Dixon makes an important contribution to the subject by his plea for considering the peopling of this continent on the same basis as the peopling of Europe and Asia. It is generally accepted, for example, that successive waves of peoples swept over Europe. Their remains show that they were of different types, although most of them belonged to the Caucasian or white race. Dr. Dixon's contention is that similar waves of different peoples swept over America.

That these were, as he suggests, of as widely different types as the Caucasian and the negroid-australoid races will, of course, be contested by many anthropologists. But the analysis which he has begun of the different types shown in the Indian remains may well shed invaluable light upon the mystery of the origin of the American Indians and may show that the American Indians are in reality a composite race instead of being, as used to be thought, of mongoloid origin.

Historical - 1922.

HAWFIELDS REMEMBERS ITS WORKERS OF MORE THAN A CENTURY AGO

Interesting Services At Historic Alamance Church.

TWO TABLETS UNVEILED

One To Founders Of Orange Presbytery, Other To Pastors Of the Church.

A MONUMENT TO SLAVES

Both Those of High and of Low Estate Are Remembered. Gifts of the Family of Late Stephen Alexander White.

By E. A. HOUSER.

Mebane, June 4.—A goodly number of people from Alamance and nearby counties today gathered at historic Hawfields Presbyterian church, did honor to those who had much to do with the early part of North Carolina history, for a few brief hours forgot the matters which ordinarily attract their attention and turned their minds to men and events of more than a century ago.

The occasion was the annual homecoming service at Hawfields to which was added the dedication services of two bronze tablets, one in honor of theh founders of the Orange presbytery in 1770, the other in honor of the pastors who have served the community and the county; and the unveiling of a granite slab sacred to the memory of the more humble residents of the fields near the banks of the river Haw, the negro slaves who were, with their masters, members of the church, and who, having served their masters faithfully during their lives, lie buried in the same cemetery.

Interesting Program

The entire program arranged for the day, from the opening son, "How Firm a Foundation," to the unveiling of the granite monument erected to the memory of the negro slaves, was intensely interesting. The history of Alamance county and the history of North Carolina is intermingled to a great extent with the history of this community early settled by staunch Presbyterians. Among those whose names stand out prominently in the heroic records of the state during the first struggles made in America for independence are found some of the names that are inscribed on the two bronze tablets which occupy positions on either side of the pulpit in the brick church erected in 1852. For the brick church erected at that time is the third Hawfields church in which the Presbyterians who live near Haw river in Alamance county have worshipped. The first stood about two miles from the present one. It was completed before the Revolutionary war. The second stood but a few hundred feet from the present edifice. And among those who attended services held in the first church were men who were members of the famous band of Regulators who met Tryon's forces at the battle of Alamance in the first conflict for American independence.

Gifts of White Family.

The two tablets and the monument unveiled today were presented to the church by the family of the late Stephen Alexander White, himself for many years an elder of the church. One bears the names of seven ministers who met at Hawfields in 1770 and organized the Orange presbytery, which at that time was the only presbytery south of Richmond, Va. Its bounds included about half of Virginia, all of North Carolina, all then known of Tennessee and about half of South Carolina. The names of Revs. Henry Patillo, David Caldwell, Hugh McAden, Joseph Alexander, James Criswell, Hezekiah Balch and Hezekiah James Balch are inscribed on this tablet.

The other bears the name of the ministers who have served the church since 1765, the community having been served by missionaries whose names were not known from 1755 to 1765. The first line is dedicated to these unknown men. The ministers and the dates of their pastorates follow: Henry Patillo 1765-1774; John Debow, 1777-1784 Jacob Lake, 1784-1792; William Hodges, 1792-1800; William D. Paisley, 1801-1818; Ezekiel B. Currie 1819-1842; Anderson G. Hughes, 1842-1873; Calvin H. Chester, 1884-1889; Goodrich A. Wilson, 1890-1891; R. W. Culbertson, 1892-1906; Benjamin W. Mebane, 1906-1911; James W. Goodman, 1912-1917; Jonas Barclay, 1917-1920; M. Earnest Hansel, 1921.

Dr. Herbert S. Turner, of Staunton, Va., himself born and reared in the Haw fields, delivered the sermon this morning. This was followed by the Lord's supper, partaken of, perhaps, by the largest number of people in the history of the church. Following this service lunch was served in the church grounds.

J. Samuel White, son of Stephen Alexander White, delivered the address of presentation of the tablets and the monument on behalf of his mother and of his brothers, W. E. White and S. A. White. His son, young Stephen Alexander White V, unveiled the founders' tablet and little Miss Mary Watkins Baird unveiled the pastors' tablet. Dr. D. I. Craig, of Reidsville, delivered the dedicatory address.

Negro Choir Sings.

Following this service a negro choir, composed partly of children and grandchildren of slaves buried in the cemetery, sang a number of songs, this service being held on the lawn in front of the church. Robert W. Scott, president of the Hawfields Cemetery association, read a paper on "Slavery in the Hawfields," written by the late Stephen Alexander White in 1897. The slave monument was unveiled by James Scott Albright, grandson of John White, for many years the faithful sexton of the church, and Rev. Byrd R. Smith, pastor of the St. James negro church, of Greensboro, urged upon everyone present the necessity for both races

HAWFIELDS REMEMBERS ITS WORKERS OF MORE THAN A CENTURY AGO

Continued From Page One.

to co-operate in an effort to make North Carolina, already a great state a greater commonwealth.

Hawfields church has a unique setting. The community for years was the center of the educational life of the state. The famous high school founded and conducted by Dr. Alexander Wilson, who, together with his wife, rests in the churchyard, was situated not far from the church. Bingham Military school, until its removal to Mebane, was in this section of the county. Shifting from its educational setting it is found that Alamance battleground is only about six miles from the church.

An Interesting Cemetery

The cemetery is probably one of the most interesting in the state. And the people of the community, realizing several years ago, the importance of preserving the memory of years gone by, formed an association which takes care of the cemetery. The fund raised, about $4,000, is invested in Liberty bonds and the interest is used for this purpose. It is a restful and a peaceful spot, a fitting place for those whose lives were filled with tumult to rest.

Many interesting stories can be discovered from the inscription on the tombstones. There is one to the memory of Rev. John Debow who died of smallpox, contracted while he was nursing American soldiers in the Revolutionary war. He died in 1783, at the age of 38 years.

There are also the monuments erected to Stephanius White and his wife, Ann Ross White, both of whom were born in Wilmington, Del., Mr. White having been born in 1725, his death occurring in 1823. The inscription on Mrs. White's monument states that she was a relative of Betsy Ross, of American flag fame.

In another part of the cemetery lies the body of James Mebane, who lived from 1774 to 1857 and whose portrait hangs above the president's desk in the hall of the Dialectic society at the University of North Carolina.

There is, too, the monument erected to memory of Samuel B. Richards, youg man of East Winthrop, Maine, who died while visiting in the community in 1840.

And Dr. Alexander Wilson, who was born near Belfast, Ireland, in 1799, and who conducted one of the first high schools in the state, and his wife rest under the grass-covered sod.

There can also be seen the grave of Rev. A. G. Hughes, pastor of the charge consisting of Hawsfields and of Cross Roads churches, who died June 15, 1873, his death occurring suddenly just as he was beginning his sermon at Cross Roads church. And there are others not less interesting.

The Community Motto.

In one section are the graves of the slaves who were members of the church. These receive the same care and attention as the resting places of the masters for the faith of the people of the community is, as is shown by the inscription on the slaves' monument, "Be thou faithful until death and I will give thee a crown of life."

The history of the church and the history of the community would indicate that this motto has been the guiding spirit of this community for all, those of high and of low estate.

LINCOLN'S STATUE HAS HISTORY.

Negro Star

(By The Associated Negro Press)

WASHINGTON, D. C. June 4.—There is a statue of Abraham Lincoln here that is seldom seen by visitors. This due to the fact that it is located in Lincoln Park about one mile due east of the Capitol, which is away from the present principal residential and business section of the national capital. When this statue was first erected, however, that partcular section of the city was as much frequented as any other.

The interesting feature of this statue is the fact that its erection was suggested by a former slave, and its entire cost was contributed by former slaves.

On the base of the statue may be seen the following explanatory bronze tablet:

FREEDOM'S MEMORIAL.

"In grateful memory of Abraham Lincoln this monument was erected by the Western Sanitary Commission of St. Louis, Missouri, with funds contributed solely by emancipated citizens of the United States declared free by his proclamation, Jandary 1st, A. D. 1863. The first contribution of Five Dollars was made by Charlotte Scoot, a freed woman of Virginia, being her first earning in freedom and consecrated by her suggestion and request on the day she heard of Pres

t Lincoln's death to build a mon[illegible] to his memory."

BLACK RACE SHARED IN AMERICA'S DISCOVERY

Statue of Pietro Alonzo, African Portuguese, Who Was One of Pilots of Christopher Columbus, for Public Square in D. of C.

Guardian

Boston, Mass

5/27/22

In recognition of the colored citizens of the United States a statue of one of that race, Pietro Alonzo, who sailed as pilot with Christopher Columbus on his voyage o discovery, wil be erected in a triangle bounded by Vermont avenue, U and 10th streets northwest.

Announcement of this effect was made yesterday afternoon by Col. C. O. Sherrill, superintendent of public buildings and grounds. At the same time Francis Wells, president of the Blaine Invincible Republican Club of this city, which has ben a factor in republican politics for more than forty years, and under whose auspices the funds will be raised throughout the country with which to erect this handsome memorial, announced that it is expected to cost at least a quarter o a million dolars.

The choice of Pietro Alonzo as the representative of his race was made after consideration by a committee which is composed of President Wells, Daniel Murray of the Congressional Library and J. N. Anderson, a busines man of this city and Petersburg.

Pilot for Columbus

Alonzo is credited by a number of historians and other authorities with having been the pilot of the Nina of the fleet of Christopher Columbus on his irst voyage to America.

Speaking for the committee last night, President Wells said this African-born man, who later became a resident of Portugal and was acclaimed one of the greatest navigators of his age because o his important part in the discovery of America, well deserves this recognition, and at the same time is entitled to a more conspicuous place in history. He is satisfied that the selection will prove a popuar one among the colored citizens throughout the country. He stated that already he has received comments of praise from many quarters because of the selection. He explained that the committee in making the decision was averse to selecting some one o the more modern period because of the differences of opinion that naturally would arise regarding his fitness.

Model Must Be Submitted

In consentng to the erection here of the memorial statue and approving the site selected by the committee,

Col. Sherrill explained that before the actual work of construction will be permitted to proceed a model of the proposed statue, and a design of the base must first be approved by the Fine Arts Commission, of which he is executice secretary.

Colored sculptors will shortly be invited to submit designs and in the meantime the campaign for raising the necessary fund will be underway in practically every state in the union. President Wells expects to have the co-oueration and support of other prominent colored organizations in different sections, in raising the fund.

Acording to the historical information furnished Col. Sherrill regarding Pietro Alonzo by the memorial committee, he was also on the second voyage of Columbus in America, and afterward made some explorations of leser importance on his own initiative

Other Facts on Career

The information also sets forth; "His name appeared in the 'Libretto', 1504, as Pietro Alonzo, il nigro. This is repeated in 'Paesi Nouamente Retrouati, Venice, 1507, also in Simon Grynaeus' 'Novus Orbis Regionum,' Basle, 1532, also Peter Martyrs' 'Decades' Seville, 1511 ,and also in the German edition of 'The Libretto,' 1508. There the proper names of the entire crew are Germanized and the African iot is called Pero Alonzo der Schwartz (meaning black). But there are other authorities that sustain the above, and so strong is the array, that no one can find justification for doubting that the negro was a factor in the discovery."

COLORED STATUE FOR WASHINGTON

Washington, D. C. May 18—The Triangle bounded by Vermont avenue, U and Tenth streets N. W., will be the site of a statue of Pietro Alonzo, who sailed with Columbus on his voyage of discovery.

Alonzo was chosen as the most representative person of Negro blood by a committee of which Daniel Murray of the Congressional Library was a member.

A number of historians credit Alonzo with having piloted the Nina of the fleet of Christopher Columbus. Afterwards he became a resident of Portugal and was named one of the greatest navigators of his age.

BROOKLYN N Y TIMES
MAY 29, 1922

MALONE MEMORIAL UNVEILED HERE

Bishop Darlington and Mons. Burke Speak at Ceremonies at Brooklyn Institute.

People of all denominations wit nessed the presentation of the bronz memorial bust of the Rev. Sylveste Malone by the Citizens' Committee t the Brooklyn Institute of Arts an Sciences, yesterday afternoon at o'clock, in the Brooklyn Museun Eastern Parkway and Washingto avenue.

Elijah R. Kennedy, president the Citizens' Committee, made th presentation, and the address of a ceptance was given by Frank L. Bab bott, president of the Board of Trus tees, Brooklyn Institute. Othe speakers were the Right Rev. Jame H. Darlington, Episcopal Bishop o Harrisburg, and Monsignor Danie Burke, D. D., rector of the Church of St. Philip Neri, Manhattan.

Bishop Darlington read a com munication from Rabbi Leopol Wintner, rabbi of Beth Elohim, syna gogue, who was for many years personal friend of Father Malone when the latter was the parochia head of the Roman Catholic paris of Sts. Peter and Paul, in Williams burg.

A replica of the bust will be pre sente dto the University of the Stat at the convocation this fall. Fathe Malone was elected a member o the Board of Regents in his golden jubilee year.

Mr. Kennedy in his presentation address gave an illustration of the value of the patriotic priest during the Civil War. Father Malone flew the National emblem from the church steeple and his patriotic act was commented upon in the New the West.

"The influence of Father Malone's work during the Civil War can never be exaggerated," said Mr. Kennedy. When Mr. Kennedy left California for New York, he sought out Father Malone and formed a fast acquaintanceship.

"With a bust of Henry Ward Beecher in our City Hall and one of Father Malone in the Museum, we now have preserved the memory of two of a group of three or four religious heads who were genuine patriots as well as spiritual leaders, declared Mr. Babbott, in his speech of acceptance.

Mons. Burke's Tribute.

Monsignor Burke, a close friend of Father Malone, explained the principles for which the great patriotic-priest stood for. "Born in the green isle over the sea, Father Malone came here at an early age. With passionate devotion he loved this nation, because it was founded on the declaration that all men are born free and equal.

"With all his soul he loved America's flag, because it stood for that principle; because it stood for democracy and for justice—justice to all men without distinction of class creed, color or condition."

"On the great question of slavery he did not hesitate. He worked for the freedom of the negro for the sake of humanity itself. He did it for the sake of America, because he could not bear to see the country he loved stand before the world with the cry of freedom on her lips and with millions of human beings in chains at her feet.

"In Father Malone the Union found a staunch and uncompromising defender. To him the preservation of the Union meant the political salvation not only of this country, but of the world.

Helped Stop Strike.

Bishop Darlington, former rector of Christ P. E. Church on Bedford avenue, and a close friend of Father Malone, told of the influence of the priest in the memorable trolley strikes in Brooklyn in the administration of oGvernor Levi P. Morton. 'After visiting in the homes of the strikers' families and seeing how the month without wages had brought their dependents almost to starvation, and as chaplain of the Forty-seventh Regiment, knowing how hard it was for the members of the regiment to stay away from business and almost freeze in the cold barracks, where we were stationed near Prospect Park, I went to see Father Malone and asked what he could do to stop this misery. ¾ ¾ ¾

"He replied, 'If you can persuade Gov. Morton to intervene he can secure the reduction from twelve to ten hours which the strikers want and all will be well.' He then agreed to secure eight or ten letters from prominent Roman Catholics asking the Governor to intervene if I would do the same from other clergymen.

"This was done the same night and copies were sent to the press. The Governor acceded to the request hat afternoon and the men went ack to work and the soldiers to usiness.

"His friendship for the Rev. Dr. McGlynn and his belief in the philsophy of Henry George, led him to e a good friend of the laboring man, nd of the temperance cause. When he Brooklyn Home for Epileptics as started I asked for his aid, and ogether our churches held a fair nd secured other donations which tarted this beneficent institution so hat epileptics would no longer be ent to the almshouse.

Among those who attended the exrcises yesterday were the children of r. Edward Malone, a brother of ather Malone. They are Sylvester . Malone, Marcella Malone and Mr. nd Mrs. Lawrence E. Malone.

The committee in charge of the emorial was composed of the folowing: Elijah R. Kennedy, presient; Daniel J. Leary, vice presient; Daniel T. Wilson, treasurer; Monsignor Daniel Burke, Bishop ames H. Darlington, Herbert F. unnison and Sylvester L. Malone, ecretary.

Assisting the committee were members of U. S. Grant Post G. A. R.

11-3-22

PRES. WILLARD OBJECTS

Baltimore, Md.

Railroad Head Says It Will Arouse Racial Feeling In Community

Harpers Ferry, Nov. 1.—Unless President Daniel Willard, of the B. & O. R. R., changes his mind the Confederate monument to Haywood Sheppard, a colored man who was killed in the John Brown raid on this town seventy years ago, will not find a resting place here.

The monument in the form of a boulder, and bearing an appropriate inscription in bronze was purchased a year ago in Louisville, Ky., by the Daughters of the Confederacy and the Sons of Confederate Veterans. Their plan was to dedicate it with appropriate ceremonies on October 16th last. This plan failed when it was proposed to locate the monument on the property of the Baltimore and Ohio Railroad.

Shepherd was an employee of the B. & O. He refused to join the raiders of John Brown, who were making an effort to set all slaves free, and was killed when he attempted to defend his master and stop the John Brown party.

It had not been anticipated that any objection would be raised, but President Willard wrote to the committee that his company objected to locating the memorial on company property, as it was feared it might arouse racial feeling in the community.

B. & O. R. R. BARS MONUMENT FROM HARPERS FERRY

Afro-American

Daughters of Confederacy Would Honor Colored Man Killed In John Brown's Raid

History Day By Day

Afro-American

Friday, October 27—In defense of Decatur, Ala., the colored soldiers gained for themselves an enviable reputation in the Western Army in the war of the Rebellion. 1864. 10/27/22

Saturday, October 28—Levi Coffin, organizer of the Underground Railroad, born 1798.

Sunday, October 29—President Zamor, of Haiti, not wishing to compromise the independence of the country, refused offer of help from the U. S. and resigned, 1914.

Monday October 30—In England, works by Samuel Coleridge-Taylor continue to find a prominent place on concert programs.

Tuesday, October 31—There are about 470 periodicals published by or for Negroes in the United States. Baltimore, Md.

Wednesday, November 1 —Five hundred Negroes organized and marched toward New Orleans. They destroyed plantations on their way and forced other slaves to join them. Insurrection suppressd by the garrison from Ft. St. Charles, 1811.

Thursday, November 2—First issue of the Crisis, the national magazine published as a record of the darker races, 1910.

History Day By Day

Afro-American

Friday, Nov. 10—Five thousand Negroes prepared to leave the U. S. for Liberia Africa, under the auspices of the International Migration Society, 1894.

Saturday, Nov. 11—Nat Turner, a Negro slave and leader of the Southampton Insurrection, convicted and hanged, 1831 .

Sunday, Nov. 12—As early as 1505 King Ferdinand sent slaves to Hispaniola.

Monday, Nov. 13—Ebenezer D. C. Bassett, first Negro to be given an appointment by the United States Government. He was minister resident and Consul-general to Haiti. Died. 1908. Baltimore, Md.

Tuesday, Nov. 14—The achievements of Booker T. Washington were: the building of an educational institution; he taught the dignity of labor, he interpreted the Negro to the South and the South to the Negro. He died. 1915. 11-10-22,

Wednesday, Nov. 15—William Monroe Trotter, secretary of the Equal Rights League, in an audience with President Wilson challenges the President's defense of segregation of government clerks, 1914.

Thursday, Nov. 16—The Negro Estevancillo is said to have crossed the Mississippi in 1527, just thirteen years before De Soto did.

THINGS YOU OUGHT TO KNOW.

The Freeman 10/7/22

The Ku Klux Klan was denounced for its bigotry, Harvard University for its narrowness and William Jennings Bryan for his fight against Darwinism, by the Rev. Abram Hirchberg, Rabbi of Temple, Sholom Pine, Grove Ave and Grace St.

The first settler in Chicago was a Negro, Jene Baptiste, in 1778.

There were Negro property owners in Chicago at the time it was incorporated in 1837. Indianapolis, Ind.

There are 651 places operated by Negroes on S. State St.

The Olivet Baptist church has more than 10,000 members—the largest Negro membership in the world.

The Freeman office, 3640 State Blvd. 2556. Willis Lyons in charge.

Historical — 1922.

THE NEGRO AS A MILITARY FORCE IN THE CIVILIZATION OF THE UNITED STATES

5/27/22

President of American Negro Academy Brings Out Wealth of Historical Facts on African Soldiers' Part in Conquering of American Continent

N.Y. New World

By ARTHUR SCHOMBURG

The West Coast of Africa, it is reputed, was the great market for African Negroes forcibly sailing to the American continent, to solve the problems of opening up the country from its mysterious silence. It was not a pleasant enterprise but a most dastardly occupation in which Europeans had engaged. The charm of adventure and the desire to "lord it over" less cultured people misnamed savages gave Captain Hawkins peculiar satisfaction, when Queen Elizabeth confirmed the right to engage in the nefarious practice of bartering human flesh in the market of the New World. The game grew by leaps and bounds from an innocent pursuit; it became a most serious affair, ending through avarice in terrible wars which were fought and are still fought to eventually strive for control of the entire continent of Africa and reduce it to impotency and vassalage. There was the jealousy of Albion against Spain because of her conquest, ending in the battle of Trafalgar and the dispersal of the Spanish Armada; then the Britons against the Dutch and French fleets and, no longer ago than yesterday, England in mortal combat with the world against Germany, who was striving for the extension of dominions over Africa's untold and undeveloped natural resources.

These titanic efforts have materially weakened the nations in their greedy anxiety for mastership and power, so that a few months ago, here in Washington, they were concerned in palavers over the immediate future; whether the sun, as in Dante's "Inferno," will gently, gently descend and set forever in the West, showing in its afterglow the depravity of war, the lust for power, oppression and tyranny, or whether with the new morn a new day of justice may glorify His name with a keen feeling for giving to each his worth according to his capacity.

The New World was an open game preserve for any power to confiscate, and from these marauders enterprises of the Spaniards, Portuguese, English, French and Dutch grew up the notorious bands of pirates which for a long time dotted the Atlantic waters. There are names which we seldom can read without some lack of feeling for a nation which could tolerate such noble fellows as Hawkins, Drake, Morgan, Raleigh and others.

The many wars waged from time to time in the New World made it a part of necessity for the Europeans' personal protection to arm their otherwise slaves in enterprises of warfare to protect them in the territory they were holding on the abstract idea of the survival of the fittest. The so-called savage, when helping his European alabaster brother in open conflict, was a soldier worthy of his steel, and won pouring praises for his prowess, but whenever they resorted to fighting against them for a pittance, they became criminally savage. The Negro as a soldier worthy of his mettle was not learned from the Europeans; the inherent qualities were inborn for generations, and are still observable in and among many tribes which the influence of the whites has not ruined or destroyed.

In what is known as Cape Three Points not far distant from Axim, there existed what was then known as Brandenburg Fort, situated on a hill of four or five bastions and mounting some fifty guns. The Prussians held sway for a long time, and when they left gave the keys to an undiluted Negro by name John Conny, with specific instructions to give it up to none other than those who gave it to him. John Conny's duty was to exact tribute from all ships for the privilege of obtaining water. The Dutch claimed that they were given power to claim the fort, but John Conny would have none of this, though impressed by a man-of-war and a frigate that he must surrender. The Dutch bombarded the place and landed forces only to find John at the head of his men rushing from under cover outnumbered and cut them to pieces, paving afterwards the entrance of his palace with their skulls. John Conny was a servant to the Prussian Governor, John Atkins, in his book, "Voyage to Guinea," printed 1735 on board his majesty ships, Swallow and Waymouth, finds him a strong-made man about fifty years, of a sullen look and commands the respects of all. To us he showed great civility, and we had returned his salute of six guns with an equal number. It is a very singular fact, that the remarkable deed performed by John Conny was in the eyes of the German Imperial High Staff so important an event that his case was used, to the members thereof, to excite their valor and stimulate their courage whenever they were placed in similar circumstances; at all hazards, to rather die than give up a fortress intrusted to their charge. The fact that John Conny was able to have his name recorded in the annals of German military history is not so unusual a deed. We have Mousa looking dejectedly across the straits, the Pulars of her once-impossible feat, which his officers could not scale until his Negro slave Gibil explained to him the key and made possible the capture of the famous rock of Gibraltar, and for this intrepid and valorous deed the great leader did well to reward his slave by naming the rock Gibil-rock after him. It is a matter of historical record that on Friday, March 7, 1500 A. D., when the Catholic King of Spain, at the head of his army, assaulted Lanzaron Castle before the city of Granada, Spain, situated on the crest of a hill and defended by 3,000 Moors, under command of a courageous Negro captain, the forces were compelled to surrender, but the Negro captain refused to give up his fort, jumping headlong to certain painful death. With these happy antecedents which illustrate a certain assurance in the inborn traits of heredity, we cannot feel but a keen sense of just pride in the racial make-up of persons in whose veins courses the African blood. The deeds of John Conny in Cabo Tres Puntas, the great undertaking by Mousa's leave Gibil in the capture of Gibraltar, and the Negro captain at the end of the Moors dispersal from Spain have shown the background for possible achievement that the many tribes which have flourished in Africa have enjoyed as fighters and warriors. We select the Zulus as an illustration, whom the English were to give only "one volley boys, and then the cold steel," gave them a painful sensation at the slaughter of Isandwhtana Mountains, where they also extinguished the career of the last Napoleon.

There still remains in mysterious Africa as evidences—immutable evidences—that for centuries they have combated the aggressiveness of the Arabs, the pirates of the sandy wastes, and to this spirit of native protection and African tenacity of purpose we are indebted to the fortresses built to repel cavalry charges in the Great Zimbadwe belt which the historians, except Prof. McIver, of the University of Pennsylvania, have credited to every other race than the men born on the spot. It was, therefore, a Negro or negroid race of African stock, coming I do not know from what quarter, but possibly from north of the Zambesi, who made these buildings in the northeastern corner of Southern Rhodesia.

The African Negroes came to the New World, according to Prof. Weener, long before Columbus' egg stood up to convince the learned professors of the University of Salamanca of the logical truth of his proposition. The historian Gomorra believed that the Negroes found at Quareca must have lived there for more than a quarter of a century. A little further peeping into the mysterious doings of these people is reflected in the ruins of monuments still extant in Guatemala and Mexico. Silent witnesses to the testimonial of the capability when aroused of sable-hued people. The Negroes which Gomorro mentions at Quareca were war-like people, and this was the primary element that kept them from being destroyed or dispersed. They held their own by pluck and native stamina.

At the Isthmus of Panama Negroes were introduced by the first conquerors. It is well to note that they were servants and not slaves. Before 1519 there were a large contingent of Negroes from Guinea in the said province to work the mines which the Spaniards had anticipated would rival any of the fabulous stories of the East. There is not a place were the unsupportable treatment to slaves brought about the compelling insurrection against their oppressors, and many Negroes found refuge in the woods and mountain vastness of their respective countries, where by force of circumstances they adopted a nomad life, always ready to protect those others who, like themselves, found the labyrinthine hills an oasis against cruelty, oppression and tyranny. The Spaniards have had their hands full with the bush Negro or Cimarrones, in Panama, Jamaica, Cuba, Santo Domingo, and elsewhere, and the various insurrections in those places attest a silent testimonial against the method that obtained in those days in the administration of colonial possessions as nothing less than rank despotism.

The courage and manliness of those so-called uncivilized savages in Panama during the year 1540 Felipillo made so much trouble that the Spaniards had to send an expedition to break up his forces, and it is said that from among the thirty prisoners which Captain Francisco Carreno brought in, one was quartered publicly as an example to the others. In the years 1553-55 the Negro became more bold, and Marquis Canete, who was then viceroy of Peru, sent a force under Gil Sanchez after the new Negro leader Bayano. We can say that Bayano's name is still remembered by a river named after him for his prowess and courage, he was afterwards sent to Seville, Spain, where he was supported from the public treasury until his demise.

Negro soldiers under the Spaniards were in Mexico during the period of forcible subjection, and no doubt have mixed so well with the people there that, like in Brazil, no question is raised on account of color but merit, character and intelligence. Under the Spaniards the Negroes fought their way into Chile "over the great summits." It is not possible to imagine how much they were pressed both by cold and hunger. Here one would fall into the snow and be buried before he was dead, another would lean against a rock and remain frozen, just as if he had been alive. If any did but stop to take breath, immediately a blast of cold air left him fixed and immovable as if he had been of iron, and a Negro who had led a horse in his hand did but turn his head and stop to see who called him, as somebody did, and both he and his horse remained like two statues. "More than ten thousand Indians and Negroes perished in that awful adventure."

In Jamaica we have the Cudjoe insurrection of 1793, where for more than eight years he held undisputed sway and made the Maroons' name synonymous for courage and daring. "Force after force had been employed to subdue them in vain, their hostile operations against the inhabitants were carried on with unremitted vigor." Under Major General Walpole the defense of the island of Jamaica, in the opinion of the white soldiers and the people of the country, held but little hope of success, so he felt "that the colony would be totally lost should the troops now under his command again be defeated." Besides Cudjoe, there was another leader, by name Johnson, and it is claimed he committed more ravages than any other leader, when he surrendered declared that he had never

been surprised except by several persons of color, among them Williams and Russell, and saved himself by his uncommon valor, when, wounded with a ball, he immediately cut it out with his knife and continued to the utmost to obtain his victory.

To Major General Walpole is due the successful end of the insurrection in Jamaica, and because of the peculiar way the articles of the treaty were carried out refused to accept a gold sword that was tendered to him by the House of Assembly, yet the learned House of Assembly thought it was due and should express its acknowledgment of the eminent advantages derived from the importation of dogs in compliance with the general wishes of the island.

In Dutch Guiana we have the records from Stedman's narrative of a five-year expedition against the revolted Negroes, 1772-75. Of all colonial possessions the Dutch have merited the golden palm for unspeakable cruelties. As early as 1726 the Negroes had to fight for some semblance of existence, and this was kept up until 1749, when a treaty between the different parties was concluded, only to flare up again in 1761.

In the articles of the treaty of peace with Chief Araby, who was born within the recesses of the mountains, it was left for him to stipulate a list of articles, and among other things is the answer he sent to the Governor: "We desire you to tell your Governor and your court that in case they want to raise no new gangs of rebels they ought to take care that the plantations keep a more watchful eye over their own property and not to trust them so frequently in the hands of drunken managers and overseers who, by wrongfully and severely chastising the Negroes, debauching their wives and children, neglecting the sick, etc., are the ruin of the colony and wilfully drive to the woods such numbers of stout, active people who by their sweat earn your subsistence, without whose hands your colony must drop to nothing and to whom at last in this disgraceful manner you are glad to come and sue for friendship.". Stedman says that Chief Araby kept his word and sent down four of his best officers as pledges to Paramaribo. By this the peace was accomplished and a treaty of twelve articles was signed by the white commissioners and sixteen of Araby's black captains in 1761. Yet the next year Captain Muzinga, a Negro, for a supposed breach of faith fought desperately against the colonists. He gave battle face to face, and beat back at close quarters more than 150 of their best troops, killing numbers and carrying off all their baggage and ammunition. When the same conditions that were given Araby was extended to Captain Muzinga peace were for the third time declared in 1762.

In the French West Indies we are particularly concerned with the revolutionary ideas which gave hope to the many Negroes who could gain their freedom and enjoy the blessings of liberty. The doctrines of the French revolution palpitated very markedly in the French speaking-colonies. The spirit of injustice was spread like wildfire by Victor Hugues, and to counteract the effect of this radical and prevent embers of trouble taking root in her colonies England appointed Sir John Moore of Corrunna, Spain, fame, to lead the vanguard of an expedition of 100 transports with troops and stores and a strong convoy of men of war to the islands. In Sir John Moore's diary I find that "the expedition on which Moore was now to be employed under Sir Ralph Albercrombie, was designed for the reconquest of the West Indies islands partly from the French, but mainly from the insurgent Negroes whom they had armed and made enthusiastic in their cause by the proclamation of universal and immediate emancipation. The English attacked St. Lucia under Major General Albercrombie with 12,000 seasoned troops and the support of a naval squadron. Here the French with 2,000 well-disciplined Negro soldiers held on to the rocks of Morne Fortunee with such tenacity and gallantry that has seldom been excelled. "It took 11,000 men over a month to take Morne Fortunee and it is impossible to mention the island without lamenting that it has proved in every war a grave to thousands of brave men," and Breen says in his history of St. Vincent: "Never were these advantages turned to a more melancholy account than on this occasion by the Negroes of St. Lucia." But the ultimate surrender of the Negroes was not accomplished without resorting to extreme measures, as can be gleaned from St. John Moore's diary containing his lette. to Major General Ralph Albercrombie. "The Negroes in the islands are to a man attached to the French cause; neither hangings, threats or money would obtain for me any intelligence from them. If the island is a desirable acquisition an immediate stop must be put to the present troubles by sending a body of 800 or 1,000 black soldiers to scour the woods while the British, whom I find from experience incapable of acting in the interior, occupy positions on the coast."

In Porto Rico the Spaniards did not escape the ravishes nor the raping of General Albercrombrie. In 1797 he made his appearance before the city. Preceding him years before there had been Drake and other corsairs and pirates. At this time the militia under General Castro, of colored men, made possible the effective defense of the city, forcing the precipitate embarkation of the British forces, which was made up of some 11,000 men of all arms under Admiral Harvey. Because of the exemplary life and valor of the men of color against the invaders the Spanish Government on March 16, 1797, created the regiment of colored militia composed of three battalions and four companies.

Brazil furnishes the remarkable historical event of General Henriquez Diaz who forced the Dutch from invading Portuguese territory. His memory has been all these centuries cheerfully remembered Regiments of colored soldiers have been called by his name and avenues and streets to this day are to be seen in many cities.

In Guadaloupe the British ran against great difficulties in storming Fort Fleur d'Epee. Here the flower of Britain's distinguished officers were matched against many Negroes such as Magliore Pelage, General of Brigade, man of color, native of Martinique distinguished for his military talents and bravery, and crowned himself with glory at the defense of St. Lucia; Delgres, chief of Battalions A. D. C. to Admiral Lacrosse, Captain Gedeon, Captain Ignace and their black soldiers covered themselves with glory, if we are to observe whom they were fighting against. The English historian, Rev. Cooper Williams, has written with care the praises which the House of Commons on May 20, 1794, paid tribute by resolutions that thanks be given to Sir Charles Grey, K M. M. O. of the Bath, and to Sir John Jervis. K. M. M. O. of Bath, Lieut. Gen. Prescott, Rear Admiral Thompson, H. R. N.; Prince Edwards and Maj. Gen. Thomas Dundas for gallant and meritorious exertions in the West Indies.

With the remarkable history of Haiti fresh in our minds, her priceless services to the cause of the independence of North and South America through President Petion, whom the Venezuelan government has honored with a park and statue in one of its prominent localities. We cannot be silent spectators to the eloquent efforts made by Negroes in fighting in their own way toward the equality of opportunity in the various countries. From actual necessity we find them helping the flag to wave in defense of their respective countries' honor. For these meritorious and courageous deeds they have been rewarded by the Spanish, French and Portuguese nations. We find only the English-speaking people having nursed an indifference to recompense the enormous contribution which these men on whose brows the livery of the burnished sun had shown their mettle. Under many flags have they fought and have left indelible marks of their character and stubborn, inborn characteristics as warriors. When the historian will gather the fragmentary evidences and knit with fidelity those parts in one solid mass, the apologetic and the specious plea will be changed to a due appreciation for the innate talents of the men who helped in a great measure with their contribution to the civilization of America, hoping, when the light has been diffused, for a better and more pleasant place for the nations of one blood to dwell together in peace and harmony.

And it can be said, not only for the revolted Negroes of Dutch Guiana but for those of the Latin countries of South America and the West Indies in general, and North America, where the Negros' deeds are well known, that by their exertions in the field they obtained their freedom.

"O Liberty, thou goddess heavenly bright,
Profuse of bliss, and pregnant of delight;
Eternal pleasures in thy presence reign,
And smiling Plenty leads thy wanton train
Eas'd of her load, subjection grows more light,
And Poverty looks cheerful in thy sight;
Thou mak'st the gloomy face of Nature gay,
Giv'st beauty to the sun, and pleasure to the day."

HISTORY DAY BY DAY

Baltimore Afro-American

Friday, May 26.—More than 10,000 men and women have finished a full or partial course at Tuskegee Institute.

§ § 5/26/22

Saturday, May 27.—Colored soldiers distinguished themselves in the assault on Port Hudson (near Baton Rouge, La.), 1863.

§ § §

Sunday, May 28.—A Negro Film Corporation of Chicago announced a production of Negro photo-plays to include the reproduction of Shakespeare's Othello, 1921.

§ § §

Monday, May 29.—President Johnson issues plan of reconstruction. He favored a qualified suffrage for Negroes to be determined by the States, 1865.

§ § §

Tuesday, May 30.—General Banks, in an elaborate report to Gen. Halleck, spoke flatteringly of the conduct of colored troops under his command, 1863.

§ § §

Wednesday, May 31.—Wesleyan Methodist connection of America was established at Utica, N. Y., 1843.

§ § §

Thursday, June 1.—A single Somal Battalion of France's black troops received 364 citations for bravery, 1916.

Historical – 1922.

TOLEDO O. BLADE
FEBRUARY 11, 1922

Priceless Letters Recently Uncovered Tell Martyr's Love of Fellow Men.

ABRAHAM LINCOLN, the Man of Mercy, was born 113 years ago today.

On a frontier farm that was little more than a clearing in the primeval wilderness of Hardin county, Kentucky, he made his obscure entry into life.

Had a soothsayer made a pilgrimage to the rude cabin that day, viewed its poverty and isolation, or spoken to the shiftless, illiterate father, he could have found nothing that foretold the man who was to steady a tottering nation's destinies—the giant in spiritual power who was to wage to victory the bitterest war of our history and still be acclaimed the Man of Mercy. The seer could have done no more than speculate vaguely on the "perfect number seven" present in the letters of his given and family names.

Documents Newly Revealed

It is Lincoln, the Man of Mercy, that is particularly revealed in the group of almost priceless documents recently collected by G. Lynn Sumner for the library of the International Correspondence schools. All of them are of great value and interest. One is wholly unique. For it preserves in one manuscript a plea for a soldier found asleep on his post; a brief endorsement by Senator Charles Sumner of Massachusetts, and finally a paragraph by Lincoln himself. It was a case in which Lincoln saved a guiltless man from execution, and as such is characteristic.

George C. Alden, of Company K, Seventh Massachusetts Regulars, had fallen asleep on his post. His offense was to be punished by the most disgraceful death a soldier may die. The fact that he was subject to fits of a sleeping sickness against which he was powerless to struggle found no place for consideration in the crude, summary justice of the field. He was asleep on his post, and the sequel was death.

Lincoln Saves Guiltless Man

As he awaited the execution of a court martial's decree, Samuel Breck, a friend and fellow townsman, heard of his plight. In a letter to Sumner, he set all the facts before him. Sumner's endorsement on the back of the letter, by which it was referred to his commander-in-chief, is as follows:

"I ask attention to this letter from an estimable citizen hoping that proceedings should be delayed against George C. Alden, Co. K, Seventh Mass., for sleeping at his post.

"CHARLES SUMNER."

Then follows Lincoln's respite:

"I know nothing of this case—know not where Mr. Alden is—whether any proceedings are on foot against him—I should not knowingly let him be punished, if shown he has the infirmity stated in the affidavit, though the infirmity may be sufficient reason for dismissing him from the service.

"A. LINCOLN."

"May 21, 1862."

Although the saving of the Union never drew upon the time and energy of Lincoln more than in the dark days of '62, he found time to pen with his own hand an opinion that placed human values above an inflexible discipline.

Letters Show Kindly Heart

In the collection at the Scranton institution are scores of original documents concerning Lincoln, his cabinet and his generals. Where original documents cannot be obtained there are faithful replicas. Virtually all of them reflect the great, kindly heart of the martyr.

In the days of the Civil War, every soldier knew Lincoln for his friend. Reports of many cases where he used his personal influence to secure some right or favor for a soldier were in constant circulation. From the time the first troops arrived in Washington in April, 1861, until the end of the war, the town was full of men, most of them wanting to see the president.

In the beginning they were only curious and their requests were usually trivial. But after the battles of Bull Run and Antietam, Fredericksburg and Chancellorsville, the soldiers of Washington were changed. They hobbled about on crutches. They sat pale and thin in the parks, empty sleeves pinned to their breasts. And when they came to the White House it was to beg furloughs to see dying parents, or releases to support suffering families. Little cards and brief notes written for such men to proper authorities are treasured all over the country. But the total number of those he sent joyfully and thankfully away will never be known.

"See This Pittsburgh Boy."

"Sec. of War, Please see this Pittsburgh boy. He is very young, and I shall be satisfied with whatever you do with him.

"A. LINCOLN."

"Aug. 21, 1863."

The "Pittsburgh boy" had enlisted at seventeen. He had long been ill with a fever and wanted a furlough. With the confidence every soldier had that Lincoln would help him, he slipped into the White House, by chance met the President and told his story.

One day Lincoln was stopped in a park by a negro with a pitifull story. The Emancipator did not stop to get his name but handed a hastily written check drawn to the order of "colored man with one leg." Riggs & Company, of Washington, with whom the President banked, knew their customer and honored the unusual instrument.

When men ra[illegible] one of their kind to be a hero in life, they straightway make him a demigod in death. Then comes a reaction from popular exaltation, and the same men gather all that was known about their idol to learn if he had feet of clay.

So it was with Lincoln, the Man of Mercy. And with every new document uncovered he passes more certainly to his niche in the shrine of national memory.

[illegible]te given by Lincoln to [illegible]ver-[illegible]cken youth.

Sec. of War, please see this Pittsburgh boy. He is very young, and I shall be satisfied with whatever you do with him.

Aug. 21. 1863. A. Lincoln

I ask attention to this letter from an estimable citizen hoping that proceedings should be delayed against George C. Alden Co. K. 7th Mass. for sleeping at his post.

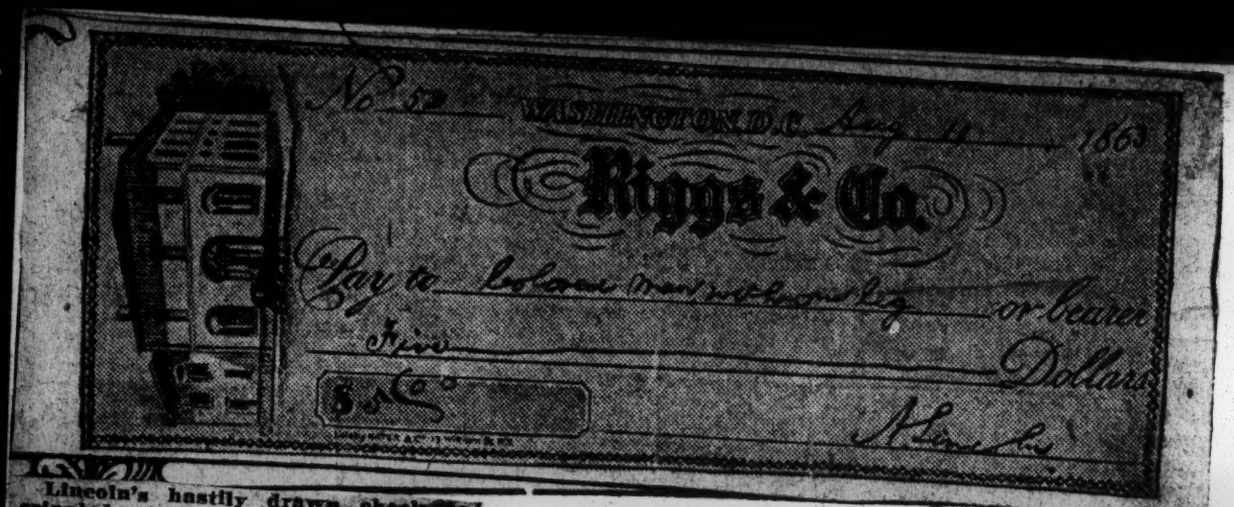
Charles Sumner

I know nothing of this case—know not where Mr. Alden is—whether any proceedings are on foot against him—I should not knowingly let him be punished, if shown he has the infirmity stated in the affidavit, though the infirmity may be sufficient reason for dismissing him from the service.

A. Lincoln

May 21, 1862.

Lincoln saves life of sleeping sentry.



Lincoln's hastily drawn check to crippled negro who stopped him in a park.

Early Milwaukeeans Active in Negro's Enfranchisement

MILWAUKEE WIS JOURNAL
FEBRUARY 12 1927

City Was Station of Underground Railway; Supreme Court Decision Made Vote to Give Colored Men Suffrage Legal

BY ISADOR S. HORWITZ
Editor Jewish Press and Milwaukee Wochenblat.

From an articles prepared for the Milwaukee Historical Society.

Early Milwaukeeans were active in securing the enfranchisement of the colored people of our country. Milwaukee was never what could be called a slave city because the climate and the early industries were not adaptable to the negro, and because our early settlers, among whom were many political refugees, were opposed principally to the system which made it possible for anyone to hold slaves. However, the colored people were not emancipated politically in Milwaukee until Mar. 3, 1869, when the Fifteenth amendment to the United States constitution was ratified by the Wisconsin legislature by a vote of 102 for and 29 against. It is known that the negro cook of Solomon Juneau participated in the first election ever held in this city, in 1835. But to quote John G. Gregory, early Milwaukee historian and authority on political affairs, "that illustrated the ambition to secure a large vote rather than devotion to the principal of universal suffrage."

The organizer of the liberty party whose main object was to prevent the extension of slavery into the new states and territory was Charles Durkee, who represented the Milwaukee district in congres in 1849 and who afterwards became United States senator of our state. Among the early citizens who devoted their lives to the emancipation of slaves were: C. Latham Sholes, inventor of the typewriter, who agitated for the abolishment of slavery in his paper, The American Freeman, afterwards The Free Democrat; the Rev. Mr. Codding, S. M. Booth, E. D. Holton, and the founders of the Spring-st Congregational church, now known as the Grand-av Congregational church. The motto of that church was Slavery Was a Sin Against God and Man.

City an Underground Station

In fact, Milwaukee was known as an underground station. Among the many episodes recorded is the one of Caroline Watkins, a runaway colored slave girl of St. Louis. At first she was hidden by a colored barber, who, instead of assisting the refugee, robbed her of the little she had and notified her master in St. Louis of her place of refuge. Just when she was to be removed from Milwaukee, Deacon Brown took the runaway slave, and he could not find any safer place than to put her in a barrel on the public market. There she was safely kept for a day, until she was transported to Detroit and later to Canada.

The Wisconsin legislature went on record, Feb. 8, 1849, demanding that admission of California and New Mexico should be on the basis of free states. The same legislature censured Isaac P. Walker, United States Senator of Wisconsin, who disregarded the call of the legislature and voted for the admission of California and New Mexico regardless of whether they were slave states or free states. A joint resolution was adopted Oct. 9, 1849, by the state solons calling upon Senator Walker to resign.

On Mar. 11, 1854, a fugitive slave, Joshua Glover, was captured near Racine and locked up in the Milwaukee county jail. The local abolitionists called a mass meeting at the Court House-sq, which was addressed by Mr. Booth and others. The jail was broken into and the refugee liberated. But while the negro slave was set free, his emancipator, Mr. Booth, was sentenced and imprisoned for seven months. Mr. Booth rightly was called the John Brown of Milwaukee. Another citizen, John Rycraft, was severely punished for participation in the liberation of Glover.

Vote Enfranchisement

In 1847, the male voters of Milwaukee, as well as of the entire state, voted against the enfranchisement of the black race. However, the friends of the negroes did not rest and succeeded in presenting the question again in 1849, when it passed in Milwaukee by a vote of 327 in favor of and 290 against, and in the state by 5,625 in favor of and 4,075 against.

But the voice of the majority of voters who expressed their opinion for equality did not satisfy the sponsors of the antis. The Sentinel, as the organ of the abolitionists, asserted that as there were several thousand voters who did not vote on the amendment all the blank votes were to be counted as negatives and thus the affirmative vote was not a majority but a "minority." To quote The Sentinel: "If the true construction be, as we presume it is, that a majority of all persons voting at the election must vote for free suffrage, in order to its adoption, the effect is to count every blank vote on the question as a negative one. Thus in this city though there is a majority of the votes cast on the question, in favor of free suffrage, there is not 'a majority of all the votes cast at the election.' And so, we think, it will be found throughout the state." And as a result of The Sentinel's agitation the negroes were not enfranchised at that time and not until seventeen years afterwards. The significant thing of that time was that Gen. Rufus King, the editor of The Sentinel, was personally one of the strong advocates of the ratification of the law and for the enfranchisement of the colored people of the state.

Repeal Previous Action

At the general election of 1865 the same question of permitting the colored people of the city of Milwaukee to vote was brought to a vote. The result was 1,745 for and 3,874 against enfranchisement. The Wisconsin of the day following the election said, "The right of suffrage to colored men was defeated. We had hoped this question might be settled at this election; but both Union men and Copperheads were determined that equal rights should not prevail in Wisconsin."

However, a mulatto of the Seventh ward, Ezekiel Gillespie, who was a taxpayer, for years went to the polling place of his precinct each election to be registered and the inspectors refused to place his name on the registration list for the reason that he was a "nigger." Mr. Gillespie finally brought suit against the board of inspectors in circuit court of Milwaukee county. Attorney Byron Paine appeared as his counsel. Notice of trial was waived and without delay this matter was brought to the supreme court.

Justice Downer and Chief Justice Dixon gave the following opinion: "It seemed from the very first that the meaning was a majority of all votes cast during the suffrage." The decision sustained the validity of the law and it officially ratified the vote of 1849 when 327 voted for the political enfranchisement of the negro and 290 against. But the decision of the supreme court did not satisfy all who had control of the political machine of the city and state. These men placed obstacles whenever a colored man appeared at the polling place to cast his ballot. This was continued until Mar. 2, 1869, when the Wisconsin legislature ratified the Fifteenth amendment.

History Day By Day

Afro-American
3/24/29

Friday March 24—As early as 2,500 years before the birth of Christ the Ethiopians appeared to have had considerable civilization.

Saturday, March 25—Alexander Dumas, born at Jeremie, Haiti, 1762. In 1793 this Negro won the rank of division commander in the French Army.

Baltimore

Sunday, March 26—Joseph Boulogne Saint-George, known as le Chevalier de Saint-George, honored by France 177 years after his birth. He won fame as a musician, a violinist. Born 1745.

Monday, March 27— Osborn P. Anderson was the first colored printer. Born, 1830. A New York Negro is a member of the Lenin-Trotsky Revolutionary Government Cabinet in Russia.

Tuesday, March 28— A Negro editor addressed the House of Representatives of Nebraska on the Doctrine of Lincoln. This was the first time in the history of the House that it had been addressed by a Negro, 1920.

Wednesday, March 29 —. Federal authorities discover that peonage is being practised extensively in Georgia, and is also common in Miss., La., and Texas, 1920.

Thursday, March 30—The 15th amendment of the Constitution, granting equal suffrage to all citizens regardless of creed of color, ratified, 1870.

History Day By Day

Chicago Defender
3/17/29

Friday, March 17—Benjamin Sterling Turner was elected as Representative from Alabama to the Forty-Second Congress serving from 1871 to 1873. Born in North Carolina, 1825.

Saturday, March 18—The African Meeting House, the first Negro church in Boston and in New England organized. The building is said to have been erected entirely by Negro labor, 1805.

Sunday, March 19—In 1838 Frederick Douglass escaped from slavery under the disguise of a sailor. He went first to New York City and then to New Bedford, Mass.

Monday, March 20—"Uncle Tom's Cabin" begins as a serial in the National Era, Boston, 1852. Free Negroes often purchased their slave wives and children and held them as band slaves.

Tuesday, March 21—The rejection by the Southern States of the Fourteenth Amendment plan of Reconstruction. This plan was passed 1867.

Wednesday, March 22—Establishment of a system of public schools for Negroes in Louisiana. This was the first complete system of public schools in the South supported by taxation, 1864.

Thursday, March 23—Presentation of Colors by the Union League Club, New York City, to the 367th Infantry of the 92nd Division, 1918.

Week in History

Chicago Defender
3/17/29

March 12—A young Quaker school teacher, Prudence Crandall, was mobbed at Canterbury, Conn., for opening a school for Race children in 1832.

March 13—Abraham Lincoln, when President, recommended to Governor Hahn of Louisiana that Race men be admitted as delegates to the state convention in 1864.

March 14—The "National Reformer," the first Race publication, was published at Philadelphia by the American Moral Reform Society in 1838.

March 15—The African Methodist Episcopal Zion denomination was founded by James Varick at New York in 1796.

March 16—Roget d'Harcourt landed at New York from Russia with the news that a New York Race man was a member of the Lenine-Trotzky Revolutionary Government Cabinet in 1921.

March 17—Benjamin Sterling Turner, a native North Carolinian, who had moved to Alabama, was elected from that state to the Forty-second congress, serving from 1871 to 1873.

March 18—The first Race church in Boston, the African Meeting House, was organized in 1805.

History Day By Day

Baltimore Afro-American
3/31/29

Friday, March 31—The Hon. John Mercer Langston, was nominated town clerk of Brownhelm Township, Ohio, and by his election had the honor of being the first colored man ever elected to an office by popular vote, 1855.

Saturday, April 1—Lott Carey, first missionary Baptist to Liberia and one of the leading men in the founding of that colony. Born a slave, died 1828.

Sunday, April 2—The Secretary of War reports a total of 71,976 Negro troops in the service of the Government, 1864.

Monday, April 3—Colored world war veterans given big welcome in parade throught streets of Boston. Governor and Mayor review marches, 1919.

Tuesday, April 4—Saint Benedict, Negro Saint of the Catholic Church. Born at St. Fredella, Diocese of Messina in Sicily in 1526; died April 1589.

Wednesday, April 5—Booker T. Washington born a slave. Established Tuskegee Normal and Industrial Institute. Born 1856.

Thursday, April 6—A slave insurrection planned in Virginia by white bondsmen and slaves. At this time not more that 1,000 Negroes were in the colony, 1664.

Historical — 1922.

Old Records Contain Account Of First Negro Suicide Here

LOUISVILLE KY HERALD
OCTOBER 8, 1922

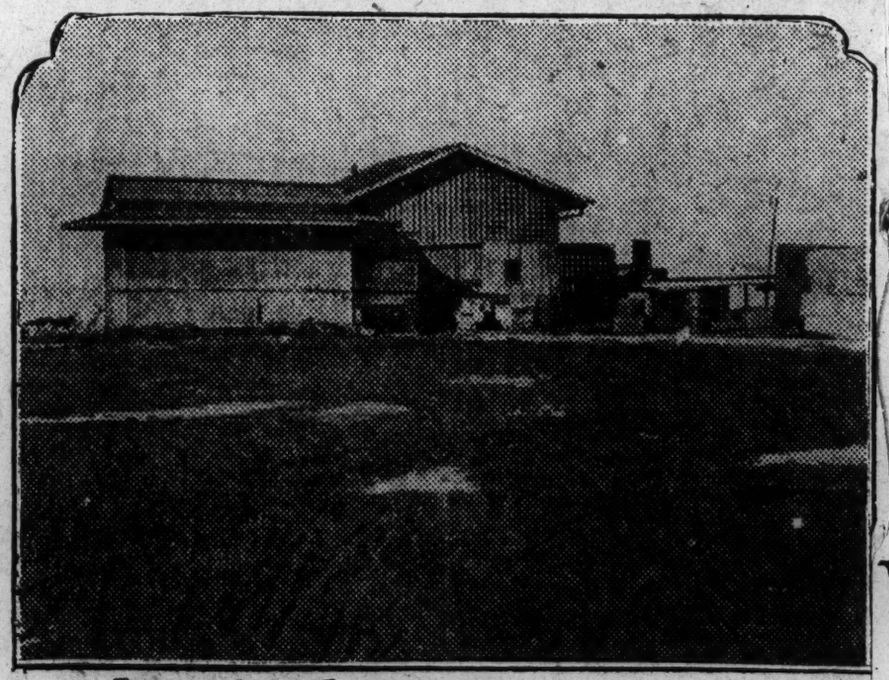
NEGROES seldom commit suicide, as is well known to medical men. So far as a most exhaustive survey of available records of Jefferson County show, there have been within its confines, in a period covering 100 years, but twenty negro suicides, actually established to have been suicides. There are a negligible number of suspected cases of the act among the race. From the same records it is disclosed that the first of his race to kill himself in this county was one Edmund, a slave, who took, literally, the grapevine route to glory way back in 1845. It is possible that there might have been, among the slaves, an instance of self-destruction to ante-date Edmund's shuffling off, but it has yet to come to light. This record of Edmund's suicide was disclosed last Thursday, when one of the "mystery rooms" at the courthouse was opened. The verdict of the coroner's jury was found among the foot-deep mass of other documents and debris that cluttered the room. It is partly printed, partly handwritten and couched in the quaint and laboriously formal phraseology for which our grandads appear to have had a strong fondness.

Copy Of Document.

Frederick Turner was coroner for Jefferson County in 1845, and on the thirtieth day of October of that year he summoned a jury to "sit" on Edmund's case, and the jury's verdict read as follows:

"An inquisition taken at the grounds of D. R. Poinguskia on Flat Lick road near to Sulphur Wells in Jefferson County the thirtieth day of October, in the year 1845, before me, Frederick Turner, coroner of the commonwealth for the county aforesaid, duly qualified and commissioned according to law upon the view of the body of Edmund, a slave of John Murphy, late of said county, then and there lying dead, and upon the oaths of Solomon Baker, William A. Churchman, Charles Longworthy, Henry Banberger, John M. Martin, John Thompson, Jr., John Cundiff, P. Sausbury, James F. Questermans, James F. West, Joseph W. Martin, Lorenzo Dooley, good and lawful men of the county aforesaid, who, being sworn, and charged to inquire on the part of the commonwealth, when, where, how and after what manner the said Edmund the slave came to his death, do say, upon their oaths, that the aforementioned Edmund, not having the fear of God before his eyes, but being seduced and moved by the instigation of the devil at the (blank) place aforesaid in a certain wood at (blank) place aforesaid, standing and being, the said Edmund, being then and there alone with a certain piece of grape vine, which he then and there had and held in his hands, and one end thereof tied about a certain branch of a beech tree, himself then and there with the grape vine aforesaid voluntarily and feloniously and of his malice aforethought hanged and suffocated and so the jurors aforesaid, upon their oaths aforesaid say that the said Edmund then and there in manner and form aforesaid as a felon of himself feloniously and voluntarily, and of his malice aforethought himself killed, strangled and murdered, against the peace and dignity of the commonwealth of Kentucky."

Sandusky to Destroy Its Historic Uncle Tom Dock



ELIZA FLED FROM HERE

Eliza and the Other Harrises Fled to Canada by Way of Place.

SANDUSKY, O., Oct. 21.—First steps in the way of the conversion of the dock property on the west side of the Columbus ave. slip here were taken during the week when surveyors entered upon the premises in quest of figures upon which to base plans for improvements involving the expenditure of thousands of dollars.

It was over this dock that George Harris, his wife, Eliza, and their little son, Harry, "Uncle Tom's Cabin" characters who really lived, escaped from slavery to Malden, Ont., Can., across Lake Erie from this city.

Hundreds of Confederate officers and men captured by the Union forces from time to time during the Civil war period were started on their way to the federal prison on Johnsons island, four miles out in Sandusky bay, from the historic dock.

Sandusky was the most important station and terminus of one branch of the famous "underground railroad," over which thousands of southern slaves sought freedom in Canada, and that it was so regarded by the nation at large is shown by the fact that Mrs. Stowe, in "Uncle Tom's Cabin," piloted the fleeing Harrises over the so-called "railroad" to Sandusky.

In chapter 37 of "Uncle Tom's Cabin" this is found:

"As Tom had informed them that their party would be looked for in Sandusky, it was thought [illegible] to divide them. Jim, with his old mother was forwarded separately, and, a night or two after, George and Eliza with their child, were driven privately into Sandusky and lodged beneath a hospitable roof, preparatory to taking their last passage on the lake."

Further Mrs. Stowe says:

"The disguises the party had assumed were in accordance with the hints of Tom Loker. Mrs. Smyth, a respectable woman from the settlement in Canada, whither they were fleeing, being fortunate about crossing the lake to return thither, had consented to appear as the aunt of little Harry, and in order to attach him to her he had been allowed to remain the last two days under her sole charge, and an extra amount of petting, joined to an indefinite amount of seed-cake and candy, had cemented a very close attachment on the part of the young gentleman.

"The hack drove to the wharf. Two young men—as they appeared—walked up the plank into the boat, Eliza gallantly giving her arm to Mrs. Smyth and George attending to their baggage.

"George was standing at the captain's office settling for his party when he overheard two men talking by his side.

"'I've watched every one that came on board,' said one, 'and I know they're not on this boat.'

"The voice was that of the clerk of the boat. The speaker whom he addressed was our sometimes friend Marks, who, with that enviable perseverance which characterized him, had come on to Sandusky, seeking whom he might devour."

The New York Times Book Review
10/22/22

Africa's Part in the Discovery of America

A Review by
AUSTIN HAY

FRICA AND THE DISCOVERY OF AMERICA. By Leo Wiener, Professor of Slavic Languages and Literature at Harvard University. Vol. II. Philadelphia: Innes & Sons.

WHEN Columbus arrived in America in 1492 he had already been preceded by negroes who crossed the Atlantic from the northwest coast of Africa. How long before Columbus these negroes landed cannot be stated definitely, but it was long enough to give them time to influence American civilization to a greater degree than has hitherto been suspected, for it was they who introduced various edible plants, tobacco, cotton, shell money, and the beliefs and rites known as fetichism. Such is the main proposition put forward by Professor Wiener in what promises to be, when completed, a truly monumental piece of research.

In the first volume (published over two years ago and reviewed in these columns on Aug. 29, 1920), Professor Wiener explained that while working on a comparative grammar of the American languages he was confronted with a number of words which he at first regarded as having been introduced from Europe after the discovery of America. But when he came to investigate them more fully he found that they were in reality corruptions or adaptations of words used by the multitudinous negro races of Africa, particularly by the Mandingos and other Mando tribes, who had previously absorbed these words from the Arabs. The proof of Professor Wiener's contention thus rests largely on philological evidence—evidence which undoubtedly must be given full weight in view of his remarkable knowledge and grasp of linguistic science.

The case, however, relies on a great deal more than philology. Professor Wiener has also gone to archaeology, history and botanical science for evidence that European and negro traders came to America decades before 1492 and that it was through them the Indians were introduced to tobacco, cotton and shell money. It is with these articles that the second volume now deals in detail. A third volume will discuss the question of fetichism and the extraordinary extent to which the Indian medicine man owes his evolution to the African medicine man, who in turn derived his wisdom from the popular medical science and religion of the Arabs. For the moment, then, we are asked to consider the origins of tobacco and smoking, the cultivation of cotton and the use of shell money among the Indians for the light they throw upon pre-Columbian America.

Very few of us, as we nowadays puff our pipes and cigars, are aware that smoking originated for medicinal purposes as far back at least as the times of ancient Greek medicine. As Professor Wiener tells us:

A large number of substances, especially henbane and bitumen, were employed in fumigation and taken through the mouth, sometimes through the nose, for certain diseases, especially catarrh, toothache and pulmonary troubles. This fumigation took place through a funnel which very much resembles a modern pipe, but by its knoblike end at the bottom of the bowl shows its derivation from the distilling cap of the alchemist's retort. The large number of pipes found in Roman or early medieval graves show by the lids on the bowls that the distilling cap was employed, as today, by inverting its position on the alchemist's retort.

Fumigation was also in vogue among the Persians and Syrians, but they used a different substance. From the Arabic sources it is clear that this was tubbaq, obviously the tobacco of our day. In Africa the Arabic physicians used another plant of the same kind. These plants were unquestionably the Nicotiana tabacum and Nicotiana rustica, the two principal kinds of tobacco now used for smoking. Among the negroes the narcotic quality of tobacco also led to a sacerdotal use, and it was chiefly with this significance that tobacco found its way from Africa to America at a period which, Professor Wiener says, was half a century, and possibly a century, before Columbus. As a vice—or a pleasure—smoking was in America for a long time, and everywhere confined at first to caciques (native chiefs) and the rich, and in North America tobacco could be obtained only at great cost.

One of the arguments that tobacco smoking was not a habit among the Indians is the fact that, although it is recorded among Indians and negroes from the beginning of the sixteenth century, nearly a hundred years passed before smoking became universal among the Indians and Europeans. It was the negro slaves of the white planters who knew how to raise tobacco and who were encouraged to do so for the purpose of its being used for barter with the Indians. If the tobacco habit had been native to the Indians, that, it seems, would hardly have been necessary.

Europe did not become acquainted with tobacco until it was imported in 1557. Nicot, who was French Ambassador to Portugal in 1559-1561, and whose name has been perpetuated in the botanical term for the genus of tobacco plants, learned of the medicinal uses of smoking while at Lisbon. He specifically states that the Moors, that is, the Arabs or Mohammedan Negroes, employed tobacco to cure various ailments. This, Professor Wiener declares, "once more confirms the fact that, although tobacco was reimported from America, it had its origin in Arabic medicine."

Another point which Professor Wiener makes to show that smoking was not originally an Indian custom is his reference to the inclusion of tobacco in the pharmacopoeia by the medical school at Tlatelulco in Mexico in the middle of the sixteenth century. The science taught here was not the creation of the Mexicans, but of Spaniards. Nevertheless, Monardes, the man who in 1571 really woke Europe up to the importance of tobacco, "influenced by the prevailing notion in Mexico that the College of Tlatelulco taught a native medical science, perpetuated the error, which from then on became universal, that America was the original home of smoking." Others repeated the error, and it has "become so firmly embedded in the beliefs of philologists, botanists, and archaeologists that they are blinded to the obvious proof to the contrary."

After examining the evidence offered by the botanists, Professor Wiener concludes that "the original home of tobacco cannot be ascertained otherwise than historically and philologically, as the botanical data prove nothing and are correct either way." Similarly, he shows that no reliance can be placed on archaeology:

> Not a single authentic archaeological datum has been brought forward in America to prove that in which even botany falters, while philology and history alone furnish the unmistakable data for smoking and pipes in Europe centuries and possibly millenniums before the discovery of America.

The history of cotton is discussed almost as exhaustively as that of tobacco. Assyria and India were the homes of cotton in antiquity, the first reference to "trees that bear wool," which was shredded for garments, being found in 694 B. C. There is no evidence of its early introduction into Europe, nor any record of the plant in Egypt before the Arabic conquest. After that the cotton industry spread in Africa, and the overwhelming influence of the Arabs can be traced through the geographical distribution of the Arabic terms. Even if, in connection with the ceremonial purification of the dead, cotton existed in Africa before the Arabs, it was they who all the same popularized the plant, which steadily advanced in cultivation from Central and Southern Asia westward to the Western Sudan and the regions inhabited by the negroes who first came to America.

When Columbus set out on his first voyage to discover India by a western route, he included cotton among the things he hoped to find, but the "Journal of the First Voyage" does not bear out the statement that he had found any cotton in the islands he visited. Even if it should turn out that cotton existed in the West Indies before the arrival of Columbus, it still could have been introduced by earlier colonists, and it is possible that all the varieties recorded in Peru, Mexico and Brazil are merely mutations of an original plant that need not be of American origin. A careful study of the whole group of Maya words relating to cotton shows that they did not belong to the languages spoken in Mexican and neighboring countries, but were borrowed from the Spanish. Their origin was obscured by quite natural phonetic changes when adopted by the Indians. It is clear from an examination of all the accessible documents that cotton did not become familiar to the natives of Mexico until after the country had been conquered by the Spaniards.

Turning to Peru, we find the first apparently authentic reference to cotton cloth in an anonymous account of the discoveries of Pizarro and Almagro in 1525—before the conquest. It is very doubtful whether cotton was known to the Peruvians as far back as archaeologists assume. On the other hand, if cotton was present in Peru before Columbus, it must have been introduced there directly or indirectly by Mandingo negroes. All the Mandingo kotondo words, which are derived from the Arabic term for cotton, have been found in South America southward from Venezuela to Peru and Central Brazil.

The third article which Professor Wiener investigates in this volume to show the connection between the African negroes and pre-Columbian civilization in America is bead money. Cowrie shells were used in China for currency as early as 1000 B. C. Centuries later they were in use in other parts of Asia and in Africa, as is clear from many references in Arabic literature. Stones and beads of various kinds were widely used as money. For a long time Cambay in India was the centre of the business of making and supplying bead money, but other countries, including China, Venice and France, entered into competition by manufacturing glass counterfeits, which usurped the place of the early stone-bead money throughout the greater part of Africa. And it was from Africa that the North American Indians derived the use of wampum, the bead money they made from shells:

> We are again brought back to the transference to America of African commerce, of which we have heard so much. The bread roots, tobacco, wampum, all proceeded in their dissemination in America along the same roads. The only question is to determine the date of the first contact. There can be little doubt that in some things the African influence was exerted before Columbus, and that this influence could not have existed before the eleventh century is plain from the fact that the many Mandingo words met with in connection with our words are of Arabic origin. Most likely the Mandingos first reached America in the middle of the fifteenth century with the Portuguese explorers, but should it be possible to prove that the French traders had reached America from the Guinea Coast, where they were found already at the end of the fourteenth century, the first contact of Africa and America may be set back another half a century. Here we enter a field of speculation only and must patiently wait for further evidence before the final judgment can be passed.

When we look at the map and note that the distance between the Guinea Coast of Africa, which the Mandingos inhabited, and the nearest point on the South American Continent—Cape St. Roque, Brazil—is considerably less than the distance between the British Isles or Portugal and North America, and also less than the distance traversed by Columbus on his first voyage, there appears to be little reason why venturesome negro traders should not have crossed the Atlantic. Although Professor Wiener does not refer to the fact in the volume under review, it is not without significance from his standpoint that the Mandingos were one of the most progressive and enterprising of all the negro peoples. In the twelfth century they founded a great West African empire, usually called after Mali, its capital, which remained a great commercial centre till the beginning of the sixteenth century. Not only were the Mandingos keen traders and pushful in extending their markets, but they were also for the time well advanced in industry and agriculture. And they were mostly Mohammedans, which circumstance brought them into contact with Arabic science.

The Portuguese, on settling in Guinea in the middle of the fifteenth century—about five decades before Columbus made his first voyage—employed negro traders, whom they called pombeiros, to carry on business in the interior. African pombeiros, Professor Wiener says, were also known in the West Indies before "the so-called discovery of America by Columbus." King John II. of Portugal, who was deeply interested in the work of the navigators of the period, was much impressed by the reports that canoes had been found which started from the coast of Guinea and navigated to the west with merchandise, and that black people who had the tops of their spears made of a metal which they called guanin had come to the West Indies from the south and southeast. Guani, Professor Wiener points out, is a Mandingo word, and the alloy (18 parts of gold, 6 of silver and 8 of copper) was of African origin.

> Now that the presence of pombeiros in America before Columbus is made certain, we can at once see why tobacco should have been introduced by them before Columbus, and the passages in all the early writers on America receive a new interpretation. The African slaves, who swarmed in Spain and Portugal ever since the discovery of the Guinea Coast by the Portuguese—that is, since 1440—had become acquainted with the customs and vices of their surroundings and had carried these back to Guinea, where they, as pombeiros, spread the new ideas into the interior, and simultaneously into the New World, which their masters, the traders, kept from the knowledge of the authorities in order to carry on their illicit and profitable trade without molestation from the Portuguese Government. Just as they had learned in Portugal and Spain of the use of wine and sweetmeats from children and nurses, so they had become acquainted with the practice of smoking from quacks and bufarinheiros [originally peddlers who corrupted the people's manners with illicit fumigations; that is, smoking], even though the medical property of fumigation had reached them long before through the Arabic medical science.

The importance of Professor Wiener's work will be readily appreciated, not only by historians, but to a greater extent by students of the native civilizations of America, the origins of which we are still far from fully understanding. Nevertheless, the fact remains that Columbus was the discoverer of America, for it was as the result of his labors that the New World was opened up by the people of the Old. For this reason Professor Wiener is scarcely justified in speaking of the "so-called" discovery of America by Columbus. The fact that African negroes possibly did visit and trade with America in pre-Columbian days is of only minor importance from the standpoint of the history of exploration. What does matter very much indeed is that, if peanuts, yams, manioc, sweet potatoes, tobacco, cotton, bead-money and fetichism were introduced by the negroes, we are in a position to clear up numerous confusions regarding the civilization and culture of the American aborigines. To have shown that large numbers of words in their languages and dialects are not native, but borrowed from African adaptations of Arabic terms, is in itself a key to unlock many mysteries. The discussion of fetichism in the next volume should prove even more illuminating.

Before Professor Wiener concludes his work, it is to be hoped that he will gather together his results in a clear summary of the whole case. He pours forth his knowledge so copiously that he appears to be somewhat unmindful of arrangement and of making the steps in his argument sufficiently explicit for readers who are not as thoroughly acquainted with all the aspects of the subject as he is. The thesis and the information gathered from so many sources to support it are fascinating in the extreme, and will certainly interest the general reader no less than the specialists in the different sciences who are challenged to reconsider many ideas that have grown up on the assumption that the first influences on this side of the Atlantic received from the Old World date only from the discovery of America by Columbus.

Historical — 1923

THE QUEEN OF SHEBA

New York Post 6-15-23
New York World

The Queen of Sheba and Her Only Son, Menyelek." A complete translation of the Kebra Nagast, with introduction by Sir E. A. Wallis Budge, Keeper, Department of Egyptian and Assyrian Antiquities, British Museum (London, 1922, the Medici Society. 30s. net.)

That the rulers of Abyssinia claim descent from a son of King Solomon by the Queen of Sheba is known to the students of the history and legends of that country. Officially the Emperor of Abyssinia is styled "The Conquering Lion from the Tribe of Judah, King of Kings of Ethiopia." (In Amparic the phrase King of Kings is Negusa Nagast; hence the olden usage of "Negus of Abyssinia.") According to the received story, the Queen of Sheba's son was named Menyelek, or Menelek, and it was, as bearing the same name as his ancestor in the tenth century B. C. that the late Emperor of Ethiopia called himself Menelek the Second. The word means "a second self," but the likeness of the original Menelek, we are told, was to Solomon, not to his mother. Menelek and Solomon were as like as two peas in a pod. As the Ethiopian account puts it, when the young man went to Jerusalem to see the monarch whose dazzling wisdom twenty years before had so powerfully attracted his mother, "all the household knew without telling that a son was being taken in to his father."

But we are getting on too quickly. This comparison between father and son we are only able to make through the good offices of Sir Willis Budge, who has put not only students of history and legend, but all readers with a taste for the marvelous and quaint under a real debt by publishing for the first time an English version of the Kabra Nagast ("the Glory of Kings"), the book which contains the story of the royal amour—and much else that is both curious and valuable. It is no ignoble intrigue to which we are called upon to listen. If the Queen of Sheba was induced by a cunning artifice of Solomon's to become his wife not by marriage, but by the "law of kings," she retains our respect. But the Queen (about whose personal charms the chronicle is sadly reticent) could not long enjoy the felicity of life with her lord. The call of duty made it incumbent upon her to return to her own country before the birth of her child—Solomon's first born, we are assured. Neither, it is expressly stated, did Solomon maintain so enormous a harem as that with which all the chroniclers credit him, simply because of "his passionate love of women." No, he remembered the promises of God to his forefather Abraham, and sought to help fulfill the prophecy that his seed should be as the stars and the sand for multitude. Here, as in other passages, the naivete of the author (or editor) of "The Glory of Kings," his obvious piety—he was a Christian and an upholder of monogamy—disarms criticism and renders void of offense his interpretation of the Scriptures. He exhibits the same ingenuousness as do the mediaeval church chroniclers of Europe.

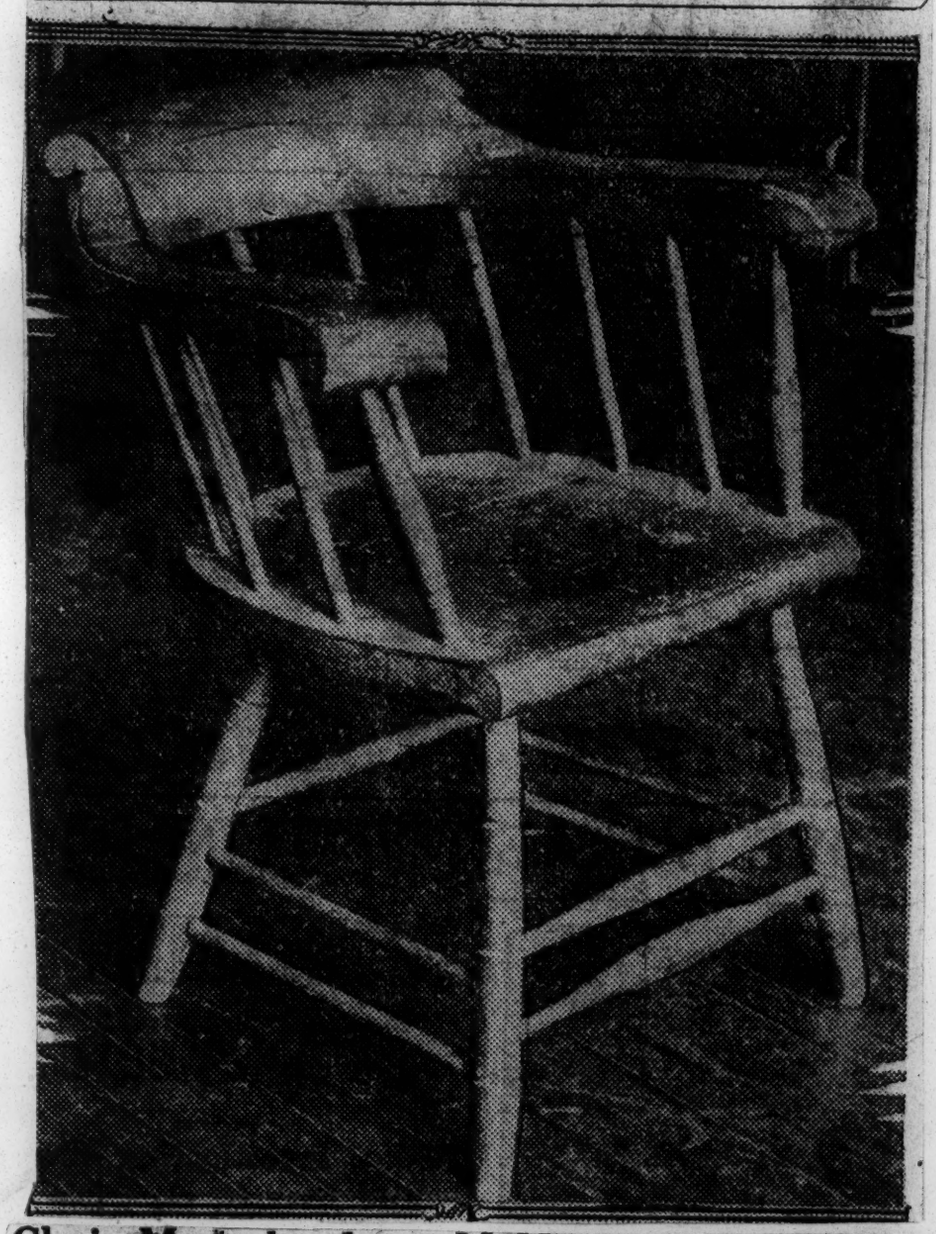
The main purpose of the Kebra Nagast is to glorify the kings and people of Ethiopia as being Israel's successors in the peculiar favor of Jehovah. This was brought about in a manner which hardly seems honorable, but creates no sense of wrong in the writer. The story is highly characteristic of the theology of the time. The Ethiopians were persuaded that God dwelt in the Ark of the Covenant, here called the "Tabernacle of the Lord," or "Zion." Where the tabernacle was, there was the Lord. What more necessary, then, than to steal the tabernacle from the temple in Jerusalem and convey it to Ethiopia? This Menelek accordingly did on taking his leave of Solomon, ill requiting the many favors shown him by his father. And though the theft was soon discovered and Solomon started in pursuit, Menelek could not be overtaken. Naturally, for the Archangel Michael (Michael is today a common name for princes in Abyssinia) led the way for Menelek and his companions, and the journey from Jerusalem to the Nile was accomplished in two days! "Neither man nor beast touched the ground with their feet, but were carried along above the ground with the speed of the bat and the eagle, and even the wagons were borne along without touching the earth." Arrived home, Menelek became King, the Queen, his mother, abdicating in his favor, and he and his people "cast away their idols, abandoned divination, sorcery, magic and omens, repented with tears and adopted the religion of the Hebrews." We are left to infer that, with "Zion" in its midst, Ethiopia flourished, and continued to flourish after the conversion of the people to Christianity.

Professor Margoliouth has described the Kebra Nagast as an historical romance. It is that and something more, as Sir Wallis Budge demonstrates. If parts of it recall "The Arabian Nights" and other parts monkish chronicles, it undoubtedly enshrines very ancient legends and fragments of history. Menelek is said to have been accompanied on his return to Ethiopia by many Jews, and in Abyssinia the Falashas have been Jews in religion since probably the time of the Babylonist captivity. Some claim them as descendants of Solomon's son. But the curious thing is that Ethiopian traditions of the Hebrew origin of their kings cannot be traced back beyond the early centuries of the Christian era. Josephus has no hint that Solomon companied with the Queen of Sheba, whom he calls the Queen of Egypt and Ethiopia. The Kebra Nagast, in Sir Wallis Budge's view, in its earliest form probably dates from the sixth century A. D. It was originally written in Coptic, then translated into Arabic, and from Arabic to Geez or Ethiopic. The oldest known manuscript is of the thirteenth or fourteenth century. One copy, which belonged to the Emperor Theodore, was brought to England after the fall of Magdala and placed in the British Museum. At the urgent request of King John it was restored to Abyssinia. In its present form Kebra Nagast is doubtless very different from the lost original. It records events from the creation of Adam to the Resurrection. It makes no attempt to show that Sheba and Ethiopia are the same kingdom, nor, perhaps, is there need, for the rulers of Sheba, or Seba, in Southern Arabia, in Solomon's time most probably had also possessions on the African side of the Red Sea.

Sir Wallis Budge in his introduction gives the reader all the information necessary to his enjoyment and understanding of "The Glory of Kings," and has also provided reproductions of pictures of Bible events taken from Ethiopic MSS. in the British Museum. These show all good men either full face or at least with both eyes seen; only bad men and devils are depicted by the Abyssinians in profile.

SYRACUSE N.Y. JOURNAL
JULY 28 1922

FAMOUS NEGRO SLAVE'S WORK



Chair Made by Jerry McHenry After Escape Through "Underground Channel" to Kingston, Ont.

This chair is the work of Jerry McHenry, the negro slave, whose name is closely associated with the Civil War epoch in Onondaga County. It was made by Jerry after his escape to Kingston, Ont., through the "underground channel" by the aid of many Syracuse sympathizers.

The chair was presented to Edward Wheeler who set Jerry up in business near the old market building in Kingston. Jerry proved a skillful workman, producing many useful pieces of furniture.

The chair came into the possession of Mr. Wheeler's son, Runin E. Wheeler of Union Springs, N. Y., in whose family it was cherished for years. Stewart Warner of Syracuse [illegible] from Mrs. Wheeler to have it preserved among the relics of the Onondaga Historical Association, 311 Montgomery st., where it was received last week.

Jerry McHenry fled from his Southern master and reached Syracuse in safety. He was trailed here, however, and slavery sympathizers would have handed him over to his master but for the men and women who concealed him in Syracuse until his escape could be effected. The incident marked one of the most exciting events in this city during the Civil War.

The chair is wooden and patterned after the old style "loafer's" chair which was part and parcel of inn verandas during that period, with the exception that the back is rolled gracefully.

'UNCLE TOM'S CABIN'

LIFE AND CAREER OF HARRIET BEECHER STOWE, AUTHOR OF GREAT ANTI-SLAVERY NOVEL—FIRST EDITION WAS PRINTED AT 23 CORNHILL WHERE GARRISON'S LIBERATOR WAS PUBLISHED AND LATER THE GUARDIAN HAD ITS OFFICE.

(From Boston Globe, Feature Articles, Aug. 1922.

One day one of the deacons came to call at the home of Rev. Lyman Beecher in Litchfield, Conn. When he got to the parlor door he hesitated, for he saw that the floor was covered with a brilliant new covering, which he did not like to soil with his dusty shoes. It was not a carpet, the Beechers could not afford that, but it served as a carpet very well. It was a cotton cloth, painted in oils, with a large bunch of roses in the centre.

Mr. Beecher noticed the man's momentary confusion and urged him to walk in. "Why," said the good deacon "I can't without steppin' on it." Then, in sudden admiration, "D'ye think ye can have all that, and heaven too?"

It was into this modest home that Harriet Beecher Stowe first looked on the world on June 14th, 1811. She was the seventh child in a family of eleven, who were being supported on five hundred dollars a year, the annual sum that the father received as preacher in his own and neighboring towns. But if the community was poor in worldly goods it was rich in intellectual things, so little Harriet was fortuate after all.

When she was five years old her mother died and the girl was left to the care of a sister 11 years her senior, Catherine Beecher, who was a brilliant and conscientious girl. Under her direction Harriet's education went on until she was in a position to teach and thus help augment the annual stipend, which was now $800 a year.

When she was 21 her father fent to Cincinnati, to assume the presidency of the Lane Theological Seminary. Naturally the two girls, Catherine and Harriet, went with him, and later somewhat astounded the citizens by opening a college for women. Such a thing as higher education for women, up to this time, had been an unheard of thing in the West.

Married an Abolotionist.

When Harriet was 25 she married one of the professors in the Theological Seminary, Calvin Ellis Stowe, who was much agitated by the question of slavery, as he had had plenty of opportunity to observe its effects, living as he did near the border line of Kentucky. Slaves fled into the free State and were helped into Canada by means of the "underground railroad," which was in reality a friendly house about every 10 miles, where the slaves hid by day and were carried on in wagons by night.

Mrs. Stowe showed on which side her sympathies were by opening her house to Colored children and teaching them with her own. She wrote continually, and in 1843, published a collection of stories and sketches under the title of "The Mayflower," Seven years later the family moved to Brunswick, Me., where Mr. Stowe had been offered a professorship in Bowdoin College. It was there that Harriet Beecher Stowe began the great work, which was to make her famous.

Conceived the Book in Maine.

It would seem that she had plenty to occupy her mind and hands in her own home, but she was determined to help those in bondage. The Fugitive Slave Law was hunting colored people and sending them back into servitude; many times to death. The people in the North seemed indifferent. Surely she could arouse them by writing something!

One Sunday, as she sat at the communion table in the little Brunswick Church, the idea of old Uncle Tom formed itself in her mind, and she hurried home to write the chapter on his death. That was the beginning. The story soon was all formed in her imagination; she wrote two or three more chapters and offered the manuscript to the National Era, an anti-slavery paper published in Washington, D. C. It was accepted! She had found her outlet!

Printed at 23 Cornhill at First.

Uncle Tom's Cabin was published March 20, 1852. Mrs. Stowe sent a copy to Prince Albert, knowing that both he and Queen Victoria were deeply interested in the subject of slavery, another to Macauley, one to Dickens and one to Charles Kingsley. Then the author awaited the result. In 10 days 10,000 copies were sold. Thirty different editions appeared in London in six months, over 300,000 copies were sold in less than a year, the book was translated in 23 tongues. Prince Albert wrote and thanked Mrs. Stowe for it. Dickens wrote, Kingsley said, "It is perfect." Harriet Beecher Stowe was famous!

The next year, she went to Europe, where she succeeded in creating an entente cordiale between European and American women. She was welcomed by great public meetings wherever she went, people stopped her carriage and filled it with flowers, she was entertained at the noble houses in England. Back home in 1857, when the Atlantic Monthly was established, Mrs. Stowe found a permanent vehicle for her writings. She now gave her life to letters.

In 1863 the family moved to Hartford, where she spent the rest of her life, passing away there in 1896, 10 years after the death of her husband. She was buried in Andover.

THE NEGRO AS AN EXPLORER

(Negro World, New York city)

HISTORIANS have discovered that Little Stephens, the black, discovered and opened up New Mexico; that black men were with Balboa when he discovered the Pacific, with De Soto when he discovered the Mississippi, with Cortez when he conquered Mexico; that they accompanied General Fremont and the Lewis and Clark expeditions. A reply has been made to these statements that the Negro's function in these exploring expeditions was only that of a servant and that he contributed the muscle but not the brain in these explorations. 8-26-'22

This statement cannot be made regarding Matt Henson's part in Commander Peary's discovery of the North Pole.

Three weeks ago Sunday Mr. A. A. Schomberg of Brooklyn, the versatile book collector, showed us the book, "Has the North Pole Been Discovered?" written by Thomas F. Hall and published by Richard G. Badger of Boston. Mr. Hall endeavors to prove the thesis that Commander Peary did not discover the North Pole. As we are not an authority in arctic affairs we could not tell whether Mr. Hall proved his case or not. But we were interested in what Mr. Hall said of Matt Henson, a Negro, the only civilized man to stand with Peary at the pole.

On page 64 of his book Mr. Hall said: "An analysis of Peary's claims for speed would be incomplete without checking records to ascertain the evidence given on speed by Peary's only civilized companion at the Pole. The Negro, Henson, who accompanied Peary after Bartlett returned, is an *intelligent* man. He has *written interestingly* for the magazines; has published a book, has lectured in the East and exhibited his polar pictures. Henson had been in the employ of Peary over twenty years. He was with him in Nicaragua, and *his experience on the Arctic Sea equals that of Peary,* for he accompanied Peary on all his voyages. *He understands astronomical observations; he built all the sledges for the expedition in* 1909, *took over a hundred photographs while on the ice and kept a diary. . . . Henson knew facts and events as well as Peary knew them, and what he recorded in his diary as to those facts or events is as reliable as what Peary recorded, actually more reliable, because of his comparitive disinterestedness.*"

These statements conclusively show that Matt Henson was more than a mere "hand" in surmounting difficulties, in facing icy blasts and away below zero weather until he and his employer added one more link to man's conquest over nature. Whether or no the spot where mmander Peary planted the Stars and Stripes was exactly the top f the earth or not, a large part of the glory of that battle against snow, ice and frigid cold belongs to Peary's Negro companion. And perhaps if all the facts were known the intelligence as well as the brawn of other Negro companions of Caucasion explorers may have played some part in the final result.

DID NEGROES PRECEDE COLUMBUS?

The researches of Dr. Roland B. Dixon of Harvard University in the ethnological history of the North American Indians, as presented at Cambridge before the Association for the Advancement of Science, offer conclusions illuminative of the wanderings of prehistoric man and verify what had been mere speculation before. Measurements of the oldest known Indian skulls carefully conducted show that the Indians had a race stock almost as composite as that of the Americans of today.

Dr. Dixon finds that some Indians were descended from negro or negroid groups; others from primitive Australians; others from Mongols; still others from the Nordic races. That there was a long series of migrations to the American Continent by way of Bering Straits, he is convinced. The thought that negroes came here first as freemen, and long centuries before Christopher Columbus, is a fascinating corollary. BROOKLYN N Y EAGLE

That the negro or negroid wanderers came by way of Melanesia Dr. Dixon thinks is proven, though he believes that they came by way of Bering Straits, as the Nordics did before them. The Nordic type skulls are found among the Eskimos near the Arctic, and among the Indians nearest the Antarctic, as if the negroid invaders had crowded them to the outer limit of the continent. Dr. Dixon accounts for the dark complexion of the Eskimos by explaining that the Nordic stock in Siberia shows less blondness, more of pigmentation than its ancestry did. "The earliest skulls of the Iroquois and some other Indians," the investigator declares, "show strong negroid features, continually modified from age to age, as the Iroquois extended their power and territory, taking captives from other tribes and absorbing them."

The suggestion implied is not at all new to ethnologists. In savage tribes, historic and prehistoric, the conquering of one by another has meant the carrying off of the women who became mothers of halfbreeds. Possibly our age, in which woman is no longer property and conquest means something different, may prevent such wholesale modifications of race stock. Perhaps the puzzles of ethnological history ten thousand years hence may be less troublesome. That, however, is nothing but guesswork, outside the field of exact science. DECEMBER 31, 1922

Historical — 1922.

History Day By Day

Baltimore Afro-American

1/28/22

Friday, January 6: First discrimination in law against Negroes in Virginia; requiring all persons (except Negroes) to secure arms and ammunition, 1639.

Saturday, January 7: Bill introduced in Congress for Negro colonization in lower California, 1890. We conducted 21,000 business establishments in 1866 and 45,000 in 1916.

Sunday, January 8: Daniel Walker, first Negro to attack slavery through the press; he published a pamphlet in Boston in 1829 which stirred the South as no other anti-slavery paper up to that time.

Monday, January 9: Fisk University formally opened in an old government hospital building—a frame shanty—in 1866.

Tuesday, January 10: Samuel Milady, (Sam Lucas) noted actor and composer, first Negro writer of popular ballads; died 1916. We had in 1866, 600 teachers and in 1916, 30,000.

Wednesday, January 11: The American Insurance Company of Philadelphia was the first Negro insurance company in the United States. It was established in 1810.

Thursday, January 12: The Provident Baptist Association organized. This is said to be the first colored Baptist association in the United States. 1836.

CONTEMPORARIES OF DOUGLASS

Republican Sept 1/22

A recent inquiry as to the contemporaries of Frederick Douglass, addressed to the Editor of THE AGE, possesses more than usual interest in view of the fact that next month will mark the 105th anniversary of the birth of this great tribune of his people. Born in 1817, in Talbot county, Maryland, Douglass' career as a public speaker began at Nantucket in 1841, at an anti-slavery convention. His last public utterance was made in behalf of woman suffrage just previous to his death near Washington, February 20, 1895.

During this period of over half a century Mr. Douglass had been thrown into contact with the greater and the lesser lights of both races, in the United States and abroad. Among his contemporaries of his own race may be recalled Robert Purvis and Isaiah Wears of Philadelphia, John Mercer Langston, B. K. Bruce, P. B. S. Pinchback, John R. Lynch and others who figured in the political doings of Reconstruction and the later period.

But turning to his early career, we find him as a agent of the Massachusetts Anti-Slavery Society traveling in company with George Foster, a Quaker, and working with such Abolitionists as Stephen S. Foster, Parker Pillsbury, Abbey Kelley, James Monroe, J. N. Buffum, Charles L. Redmond, Sydney Howard Day, Henry Highland Garnett, Theodore S. Wright, Amos G. Beaman, Charles M. Ray and others. In 1845-6 he visited England with the famous Hutchinson family of singers as fellow passengers. Here he became acquainted with Richard Cobden and John Bright, both of them members of Parliament. He also extended his labors to Ireland, Scotland and Wales. Shortly after his return to America he visited Captain John Brown, the hero of Harper's Ferry, at his home then in Springfield, Mass. Sojourner Truth, whom he styled "my quaint old sister," Gerrit Smith, Samuel Ringgold Ward, Henry Bibb, Bishop Daniel A. Payne, are referred to in his narrative at this period. He also met Mrs. Harriet Beecher Stowe, previous to her going to England, where her book, "Uncle Tom's Cabin," had aroused anti-slavery enthusiasm.

During the Rebellion Mr. Douglass was active in raising several regiments of colored volunteers, at the suggestion of Major George L. Stearns. His efforts to secure just and fair treatment for these soldiers brought him in contact with Governor John A. Andrew of Massachusetts and later on with President Lincoln and other officials at Washington. Charles A. Dana, then assistant secretary of War, he had known many years before at Brook Farm and afterward as managing editor of the New York *Tribune*. After the War, Mr. Douglass entered the lecture field with such success that he adopted it as a new vocation. Legislation in behalf of the freedmen enlisted his efforts, with such associates as George T. Downing, William E. Matthews, John F. Cook, Joseph E. Otis, A. W. Ross, William Whipper, John M. Brown and Alexander Dunlop. The National Loyalists Convention at Philadelphia was the occasion of his meeting Theodore Tilton and Gen. Benj. F. Butler. Wendell Phillips, Senator Charles Sumner and others foremost in anti-slavery matters were contemporaries of older standing.

Mr. Douglass' later career in politics and as a holder of public office, brought him into contact with all the Presidents of the United States from Grant to Harrison. His quality as an orator was tested by his appearing on a Cooper Union platform on the same occasion with Robert Ingersoll and Chauncey M. Depew and bearing favorable comparison with either. The contemporaries of Frederick Douglass during his long and eventful public career were so numerous that to but call their roll would suggest a biographical encyclopedia. The foregoing summary indicates in some measure the men of both races who lived and labored during the same era.

It was truly an age of giants.

BLACK MEN IN FLORIDA IN 1528.

Indianapolis Freeman

Special to The Freeman.

DENVER Colo., Jan — The first record of Negro slaves within the present boundaries of the United States is found in an account of the Spanish expedition to Narvaez to Florida in 1528, which included two Negroes. But the Negro was not in Florida to stay until 1565, when a few landed with Memedez's colonists. It is believed the Spaniards had Negroes with them in their unfortunate colony of San Miguel de Gualdape in 1526, which J. J. Shea locates in the neighborhood of Jamestown, Va. H. H. Bancroft, in his "Arizona and New Mexico," makes it clear he Negro was in some of the early exploration and missionary parties to that territory. Doubtless the Negroes continued in the province until the Spaniards were driven out in 1860. ("Introduction of Negroes into the U. S." by C. A. Stakes in Magazine of American History, November, 1891). The Treasurer, owned by the Earl of Warwick, and a Dutch vessel brought slaves to Jamestown in 1619. The Treasurer is supposed to be the first slaver fitted out in America. The first American-built slaver was the ship Desire, a vessel of 120 tons, built at Marblehead in 1636. ("The American Slave Trade," by J. R. Spears).

History Day By Day

Baltimore Afro-American

2/24/22

Friday, February 24: Recognition of the war services of the colored soldiers, Symphony Hall, Boston, 1919. Daniel Payne who established Union Seminary near Columbus, Ohio, was born 1811.

Saturday, February 25: Hiram R. Revels, of Mississippi, the first colored Senator, took the required oath of office, 1870.

Sunday, February 26: Both houses of Congress passed the Fifteenth Amendment to the Constitution, 1869. Death of General Alexandre Dumas, the great colored Frenchman, 1806.

Monday, February 27: John Shavis, commissioned by the Presbyterian general assembly as a missionary to Negroes. He was the first Negro of this creed to be prepared for Christian leadership, 1801.

Tuesday, February 28: George Washington, at Cambridge, Mass. acknowledges verse written by Phillis Wheatley, the Negro poetess, 1776. The United States by treaty illegally assumed control of Haiti's finances and police, 1915.

Wednesday, March 1: Peter Ogden was the founder of the order of Odd Fellows among Negroes in the United States. He had joined the Grand United Order of Odd Fellows of England. Charter for first colored lodge in 1843.

Thursday, March 2: Primus Hall, of Boston, opened in his home the first separate school for colored children in Massachusetts in 1798. This school was taught until 1806.

History Day By Day

Baltimore Afro-American

Friday, March 3: The Church of God and Saints of Christ (colored) was organized in 1896.

Saturday, March 4— President Monroe approves the act of Congress by which all Africans recaptured from slavers should be returned to Africa and cared for 1819.

3/3/22

Sunday, March 5—Crispus Attucks, Negro soldier, patriot and martyr to the cause of American Revolution, killed during the Boston Massacre, 1770.

Monday, March 6— President Lincoln presented his scheme for compensated emanicipation of slaves, 1862. The value of our church property in 1866 was $1,500,000 and in 1916 $76,000,000.

Tuesday, March 7—The colored lawyers at Greenville, Miss., organized the first colored bar association, 1891. More than twenty-five slave insurrections took place in the United States prior to the Revolution.

Wednesday, March 8—Dr. Walter A. Alexander the first and only one of our race to be a member of the New Jersey House of Assembly, had the honor of presiding over that body when he acted as speaker of the House, 1921.

Thursday, March 9—First Negro banks organize. Capital Savings Bank of Washington, 1888; True Reformers Bank of Richmond and the Mutual Bank and Trust Company of Chattanooga, 1889; and the Pennys Savings of Alabama, 1890.

FINDS OLD NEWSPAPER

Baltimore Afro-American

Dr. Howard E. Young Discovers Newspaper Published Just After John Brown's Death

3/3/22

A copy of the weekly Anglo-African, published in New York under date of December 17, 1859 was found recently by Dr. Howard E. Young, Druid Hill Avenue and Hoffman Street.

It contains a number of protests from all over the country over the hanging of John Brown who was executed on December 2nd of that year for heading an insurrection of slaves. A black border around the paper indicates that it was in mourning for the martyr.

Besides many articles against slavery, the little paper of eight pages also announces a book entitled "My Bondage and My Freedom," four hundred, sixty-four pages, price one dollar, by Frederick Douglass.

The first colored paper known was published in New York thirty-two years before this, that is in 1827, by John B. Russwurm. It was named, "Freedom's Journal."

LOYAL TO SLAVE PAL.

Atlanta Constitution

3/26/22

ATLANTA, Ga., Aug. 26.—If Thomas Peacock had clung to a piece of Atlanta real estate that he swapped years ago for Ran Peacock, a negro slave, he would have been worth at least $100,000 before he died. But he never regretted it, according to his descendents.

Death now has claimed them both. Mr. Peacock died a few years ago, and "Uncle Ran" passed away the other day. The property increases in value yearly as Atlanta grows, "but it was the best bargain I ever made," was the white man's remark a few years ago, when he saw a great office building going up on the corner of Whitehall and Alabama streets, one of the most valuable corners in the city.

The story behind the trade is that of the affection of the old time southerner for the slave boy who was his especial playmate. Seventy years ago before Lewis Peacock died, in apportioning out his property he left Ran to his daughter, Mrs. Thomas Connolly. Young Thomas Peacock, a few years later, gave his sister his fourth interest in the Alabama-Whitehall corner for Ran, who, as a likely young negro, was worth around $1,500. Mrs. Connolly's son now owns the lot, and the Connolly building which stands on it. Real estate men say the lot itself is worth $400.000 or more.

Peacock said it was the best bargain he ever made because when he went away to war he left Ran to take care of Mrs. Peacock and the children, and it was Ran who worked the plantation near Atlanta and foraged for the wife and children of his master, after Sherman's soldiers had burned the city and stripped the countryside of food.

GEOGRAPHIC NEWS BULLETIN

Did Africa People Prehistoric Europe?

BANGOR ME COMMERCIAL
JANUARY 21, 1922

(Prepared by National Geographic Society)

The recent discovery in a cave in Northern Rhodesia of a human skull apparently many thousands of years old seems to put Africa on the map for the first time as the probable field of development for men who played an important part in the life of prehistoric Europe. Where the most important old human skulls have been discovered heretofore and what their locations seem to indicate is told in the following bulletin from the Washington, D. C., headquarters of the National Geographic society:

"Europe as long been recognized as merely the stage on which late acts of the great drama of the development of man and his civilization have been played," says the bulletin. "None of the races that has lived in Europe during the long period of man's life on the earth is believed to have originated there. Hitherto all evidence pointed to Asia as the source of the succeeding waves of human immigrants as it was the source, at least proximately, of the thousands of horses, deer and cattle that swarmed into the country during interglacial periods.

Africa Considered Only Bridge in Past

"Races had come across the land bridges from Africa, but for the most part they had merely used northern Africa as a path, coming from Arabia or farther Asia. The one exception known was the strange appearance along the southern fringe of Europe at one time of a race akin to the negro pygmies of present-day central Africa. But these small negroids were an unimportant factor and soon vanished.

"So far as Europe is concerned, the Heidelberg men were the earliest known human inhabitants. A single jaw-bone discovered in Germany represents the data from which conclusions have been drawn in regard to his race which is supposed to have lived some 200,000 years ago. They are classed as the first wholly human beings of whom fossils have been discovered, and are supposed to have been later by probably a quarter of a million year than the ape-man whose skull was discovered in Java.

Europe's Inhabitants 73,000 B. C.

"The Heidelberg men were apparently succeeded about 75,000 years ago by a long persisting type of whom many fossils have been found—the Neanderthal man. Skulls and bones of this widely diffused people have been found in France, Germany, Belgium, Crotia, on the Channel Isles, on the rock of Gibraltar, and in Malta. They were cavedwelling hunters and for more than 50,000 years lived off the herds of horses, deer, and cattle that abounded in Europe during that period.

"These Neanderthal men were much more advanced than the men of Heidelberg, but still they were lower in the scale than any savage of the present day. They were squat, burly, big-headed and thick-skulled. Their brows projected markedly over cavernous eyes, they were almost chainless, and their knees were permanently bent. The first skull of these people discovered more than 60 years ago was so widely divergent from existing skulls that one scientist insisted that it was a malformation. It was only after the discovery of other fossils that the generally accepted.

First Neanderthal Discovery in Africa

"Through Neanderthal remains have been discovered at the very edge of northern Africa, notably in Gibraltar and Malta, there has been no general tendency to look upon Africa as the source of that people. The skull and bones recently discovered in northern Rhodesia, however, are believed to be of the general Neanderthal type and their discovery opens up the possibility that it was from Africa that Europe's Neanderthal horde came. The Broken Hill Skull,' as the African fossil is called, is in some ways more primtive than the European Neanderthal skulls though it is believed to be more recent. These facts give added weight to the belief that the skull recently found was nearer than the European fossils to the original point of dissemination of the Neanderthal men.

"The Neanderthal men represent about the last known types of humans with skull development lower than that of present-day savages, When they disappeared 25,000 or 30,000 years ago they were succeeded by the Cro-Magnon men, hunters and also artists, who have left remarkable darwings of animals on the walls of certain caves in France. They were a tall, finely built, intelligent race, the first known men generally rated as belonging to the same species as our own HOMO SAPIENS."

ROMANCES OF NEGRO HISTORY

2/11/22
Cleveland Ohio Call

Copyright by The Paramount Syndicate Company

ESTEVANICO

This is the first of a series of Romantic Stories based upon the History of the Negro.

BY ALICE DUNBAR-NELSON

Awkward unskilled in the navigation of good boats much less these weird craft crazed by thirst, for the horse-hide water bags rotted, wild with joy, when the swift rushing of the Mississippi gave them fresh water, cold, for the southern winter of rain and chill, was coming on; many sinking into unconsciousness, their frail craft now swept apart by the mighty waves of the Gulf, now drawn together by the swift currents of the great rivers; hugging the inclement shores through days of weary struggle and nights of torment, living on a half handful of maise a day—it was small wonder that one after another of the crew in the frail vessels succumbed, and November found only eighty destitute and enfeebled men on one of the long, narrow islands off the coast of Texas, o rperhaps of Louisiana; it mattered not to the navigators—they named it Mal-Hado (Ill-Luck). Some friendly Indians found them and gave them roots and fish, and thus provided with food and water, they tried to continue on their way. The boats were capsized, all in them were lost. De Narvaez, the mighty, the ambitions, was swept away by the fury of the inland sea, which he had dared to attempt to conquer.

Caebca de Vaca now became the leader of the expedition. The Indians escorted them, with merry shouts, to their village. There was no doubt in the minds of the explorers that they were to be sacrificed to some Indian deity, but even that seemed a glad respite from their torments of the past few months. The fame of the Yguazes had come to them. The bleak November wind blew through their soaked garments, and the Indians, seemingly filled with pity, stopped, made fires, and fed and dried the men. All night the adventurers could hear the shouts and cries of their captors, whom they thought were making preparations for their death. But the morning only brought further kindness, food, clothing, warmth, sympathy.

Fifteen were left now. The others had succumbed to illness brought on by the long exposure. Maldonado, Dorantes and Estevanico clung together. A common misery, and a common interest, which had begun in the happy days on the ill-fated vessel kept them close. The relationship of master and man, which had formerly existed between Dorantes and Estevanico had long since ceased to be. They were human beings now, and Spaniards.

The temper of the Indians began to change. Lowering skies and icy winds overcast and swept the barren islands, and food grew scarce. The trees, bending low to the sandy soil no longer harbored the raccoons, once so plentiful. The Indians found their visitors becoming a burden. Sick and weak and helpless from their wounds, they had to be waited on. The stronger ones, like Estevanico, could dig for roots, which was the staple winter food, dig in the salt water and rough sand, until the flesh wore from the bone, but dig incessantly, under the stress of hunger and fear.

The constant sting of the lash roused the adventureres to action. When the spring time came, one night Estevanco roused his two boon companions, and they slipped away in the night, swimming away from the island, in the turbulent waters of the gulf, and made their way, a tortuous, perilous, pitiful way, to the mainland. De Vaca and Lopez Oveidio were too ill to go with them, and reluctantly, the three abandoned their erstwhile commander to his fate as a slave.

Westward their minds led them and westward they struggled. Four great rivers they swam. Perhaps they were what are now known as the Brazos, the Colorado, the San Antonio and the Rio Grande. Then they came to a bay, probably the Bay of Tampico, near the very Panuco, where Narvaez had ordered the ships to meet him ere he began the fatal overland trip.

It was a strange existence that the three companions led, now with an Avares Indian tribe, now scouting through the interminable forests; now in one of the fabled Mexican cities, now in the plains, now on the mountains. Then one night they came face to face with their erstwhile leader, the treasurer and historian of the Narvaez expedition, Cabeca de Vaca. Six year had made strange havoc in the appearance of all four. De Vaca had ad last escaped from his slavery on the island. All were wrecks of their former selves, and the commanding form of Estevanico was beginning to stoop from the hardships of the wandring life.

The four re-united comrades clung together with a hopeless hopefulness, born of the tragic adventures of the past seven years. Again they were enslaved by an Indian tribe, and the four men waited for three months for a chance to escape, for these Indians felt the value of their dependents, and forced them to earn their way. Under the sting of the lash they did squaw work, and night found them too weary to hope. The hardy body of Estevanico, inured to exposure, withstood the strain better than the others, and it seemed but natural that he should take the lead in all things now, even De Vava giving him first place. His wily strategy led him to effect an escape for the others, when the older tribesmen had gone into the interior to gather the fruit of the cactus, which was almost the entire winter ration of the tribe. Wriggling through the sand, stumbling over the tangled mesquite, tortured by the sand thistles, their feet unshod, their bodies almost unclothed, they managed to elude the vigilance of the younger men and squaws, and fled through the darkness of a stormy night. They soon found refuge with a less hostile tribe, and were able to rest from their past miserable months.

They had struck a nation of gentler Indians, made still more gentle by an epidemic, which had decimated their ranks. It was a strange illness, which not all the beating of tom-toms, nor chanting of the medcine men could allay. The strangers, so alien in appearance from anything they had seen the three white men, hollow-eyed and grim, the black man, composed and imperturable, were undoubtedly from another sphere. The Indians showed them their sick, tossing in fever and pain, and begged for relief. Not all the sufferings of the past seven years had destroyed the adventurers' faith in the Divine being. They made over the prostrate forms the sign of the cross, and raised devout eyes in prayer.

(Continued Next Week)

Historical — 1923

PRESIDENT WELLING'S REPLY TO PROFESSOR HART'S LETTER

New York.

The Lowell-Bruce Controversy of 1923 Recalls the Welling-Hart Controversy of 1885 Concluded.

Frederick Douglass' Estimate

Negro World

The Columbian University.
Washington, Oct. 27, 1885.

Mr. W. H. H. Hart. 3/24/23

Dear Sir:—I have the pleasure in acknowledging the receipt of your interesting communication under date of the 15th instant. It did not come to my hands until yesterday.

As the members of the corporation and not the faculty are the governing power of the university, you will perceive at once that I am not competent to deal with the questions which you discuss.

These questions are already before the corporation, which reserves to itself the right, as it alone has the power to decide them, for the government of the faculties in all departments of instruction.

You are quite right in supposing that neither the action of the National University Law School nor the election of a Democratic President had anything to do with the action of our university authorities in reserving to themselves the ultimate decision of the question to which you refer.

The question in the District of Columbia is not so simple as you seem to think. The Congress of the United States, responding to the wish of the colored population, has given to them colored public schools and a colored superintendence, distinct from the schools and superintendence of the white population.

The colored people show no disposition to give up their exclusive schools; moreover the Congress gives large and liberal grants to Howard University for the especial benefit of the colored race, while to the Columbian University it makes no grants, but rather impedes its operations by levying taxes on its library and endowments.

In this state of affairs our authorities wish to inquire what their duties really are, so long as existing legislation makes a legal discrimination in our public schools and favors the colored race by giving to Howard University valuable grants and immunities which are denied to the Columbian University. If we are to share in the duties of Howard University we expect to share in the privileges.

A closing plea for civil rights.

Yours very truly,
JAMES C. WELLING,
President.

Washington, D. C.

Washington, D. C., Oct. 28, 1885.

Hon. Jas. C. Welling,
President Columbian University.

Dear Sir:—Your anxiously awaited answer to my communication of the 16th instant came to hand this morning and I hasten to reply.

I have read your answer carefully, and am forced, both by general tenor of your note and the irrelevant pleading of special congressional grants to Howard University, sorrowfully to conclude that whatever hope I may have entertained of a favorable reconsideration of this matter by the governing power in the university, of which you are president, was futile.

You set forth as a justification of the course now being pursued by the authorities of the Columbian University the fact of a legal discrimination in existing legislation between the white and the colored populations as to the colored population as to the public schools of the District of Columbia.

It is an axiom of the law that the spirit which inspired its creation must characterize and direct its enforcement and not the strict letter in which the law is expressed; because, on account of the constantly changing surrounding circumstances, the letter of the law is often found directly opposed to its spirit and the ends of justice defeated, instead of promoted, by observing the letter and ignoring the spirit of a legislative enactment. It is no less true of the municipal law than of the divine that "the letter of the law often killeth while the spirit maketh alive."

The exclusive colored schools, under colored superintendence, was inspired by an honest desire, on the part of those who framed the law creating them, to benefit the colored people by placing in their hands the honorable position of superintendents and teachers. Without doubt the inspiring motive was to benefit and strengthen the colored people, and not to injure and cripple them.

But all history declares, and all experience confirms the truth, that class legislation of whatever kind and however well meant, invariably proves pernicious in the end, besides being especially repugnant to the principles upon which our Government rests. And the case in question is no exception to the general rule. To secure some dozens of individuals positions and salaries as superintendents and teachers all the children of a white population of 150,000 souls are legally separated, withdrawn and estranged from all the children of a colored population of 80,000 persons.

The youth of these two classes of citizens, living under the same Government, speaking the same language, worshipping the same God, and promoting the same civilization, are from their infancy made to regard each other, not as members of the same national family, with a common interest and a common destiny, but as distinct, alien and hostile to each other.

The impressions planted and fostered in childhood crystallize in manhood and womanhood, and end by developing a permanent caste prejudice in the stronger class, and, besides producing a sense of inferiority in the weaker class, it operates to retard their progress upward in nearly every relation of life.

Thus you perceive, by observing and perpetuating the letter of this law, you injure both white and colored people and benefit neither; moreover, in practice, this measure is found to be diametrically opposed to the proper spirit and function of a law which should be an expression of the best order of things, producing harmony between otherwise conflicting elements and not encouraging disorder, contention and hate.

The law is a bad one, even where it is binding; how utterly unreasonable and unjust must it then appear for your university, which it does not reach and for which it was not made, to invoke its malign power. With equal commendation could Shylock exclaim, while whetting his knife to slay a fellow citizen:

"I crave the law;
The penalty and forfeit of my bond."

Besides, the causes of morality, religion and humanity suffer by forcing or allowing large masses of colored people to be drawn off into churches and schools under the leadership and control often of ignorant and weak individuals, whereby the educative elevating and refining influences which would spring from the daily association and contact with the better classes of the white people in the class room and in the churches are wholly lost. And I believe that any really good man who thinks and reflects exhaustively upon this subject will find it impossible to decide against all the children of the Union receiving instruction from the same lips and taking the Holy Sacrament from the same hands.

Laws, then, should be framed and interpreted to bring your people and my people together, and every statute book in the Republic ought to be, and in time will be, purged of every legislative enactment which keeps or forces them apart.

But enough on this point. Pardon me, however, but I must add that I fail to see how the establishment of colored public schools by legislative enactment can be urged as a reason or even offered as an excuse by the authorities of the Columbian University for excluding gentlemen of color from their law department. I now come to the last point in your answer to my appeal, namely, that Congress makes large grants to Howard University for the exclusive benefit of the colored race. I have first to say that Howard University is not a colored people's school any more than it is a white people's school. It declares in its charter that Howard University throws open the doors of all of its departments of instruction to all persons of good character without discrimination of sex, creed or color. There are now, or have been, white students in all its departments, and five-eighths of the names upon the roster of the medical department are those of white students, and among them are the names of the son and daughter of a U. S. Senator from California. The reason for this is that the Howard University medical department, as your law department, is the best equipped school of that profession in the District of Columbia. Secondly, the law department does not receive one cent of the moneys appropriated by Congress; these means are available for the academic departments only of Howard University.

The law department of Howard University has no source of revenue except the pitiful sum paid as tuition fees by some dozen students. The chairs of this department are filled by noble, generous hearted men who serve for sweet charity's sake and not for fair compensation. The quarters are cramped, the facilities inadequate and a proper esprit de corps among the students is wholly wanting.

In short, this is the conclusion of the whole matter. Desiring to study the science of the law, I find that on account of my color the National University Law School will not admit me. The Georgetown University Law School excludes Negroes and women, and the Columbian University Law School closes its doors in my face. The authorities of the Columbian University have done me a great wrong, and the law ought to furnish me a relief from it. But your friends have the ears of justice; they have wealth, intelligence, power, position and everything upon their side except law, except reason, except the divine teachings of Christ, except benevolence, except blind, exact, severe justice and except that jewel of the Anglo-Saxon heart, fair play. Undeservedly wounded and humiliated beyond expression, I have the honor to subscribe myself, your humble and most obedient servant.

Very sincerely yours,
WM. H. H. HART.

Frederick Douglass' Estimate of the Controversial Work of Prof. Hart

Cedar Hill, Anacostia, D. C.,
April 27, 1894.

My loved and honored and much respected friend:

I have now read with interest and admiration the "Report From the Committee on Education and Labor." My heart was made glad by that report, and especially so by the part you are given in it. I would rather be the author of such a letter as yours than any I ever wrote anywhere, or on any subject or at any time in my long life. Much as I approve your part in this pamphlet, I still more approve the high estimate formed by great men of your ability and worth. When I have at times spoken of you as I have always felt since making your acquaintance, as the noblest colored man in the National Capital, I have been met with a look of surprise and doubt which raised in my mind a question whether my judgment may not be in some measure colored by my affection. But this question gives me no trouble today, and I am only angry with the big little men in this city of the nation who do not share my high estimate of your character, talent and services. But I do not want you to be angry at this want of appreciation. You must let me get angry for you. You stand so high on the seashore that the briny waves cannot mar the polish on your botts. I shall never despair of the colored man or his cause while I can point to such men as yourself. You know me well enough to know that this assurance of love and appreciation is no flattery. I have no purpose that may not be proclaimed upon the housetop. Yours very truly,

FREDERICK DOUGLASS.

To Wm. H. H. Hart, Esq.

(Copyright by Prof. Wm. H. H. Hart, A. M., LL. D., Principal of The Hart Farm School for Dependent Children, 216 Arthur Place, Washington, D. C.)

First Negroes in America Landed in Virginia in 1619

N Y C SUN
APRIL 5, 1923

Negroes were first brought into the British colonies—which afterward became the United States of America—in August, 1619, and landed in Virginia, according to the Negro Year Book for 1921-1922, which quotes from the "Narrative of Master John Rolfe."

"About the last of August (1619) came a Dutch man o' warre that sold us twenty negars." The Year Book says that these Africans were "not slaves but servants," and says: "It was not an uncommon practice in this early period of shipmasters to sell white servants to the planters; hence an inference that these twenty negroes were slaves (drawn from the fact that they were sold to the colony of planters) would be unjustified. Prior to 1619 every inhabitant of the colony was practically 'a servant manipulated in the interests of the company and held in servitude beyond a stipulated term.'

"According to a census made in 1624-1625, there were in the colony twenty-three Africans. They were listed as 'servants,' thus receiving the same class name as white persons enumerated in the lists. According to Thomas Jefferson 'the right to these negroes was common or perhaps they lived on a footing with the whites, who, as well as themselves, were unde absolute direction of the President). In the records of the county courts dating from 1632-1661 negroes are designated as 'servants,' 'negro servants,' or simply as 'negroes,' but never in t[illegible] records which we have examined were they termed 'slaves.'"

TOMBS OF 50 KINGS OPENED IN ETHIOPIA

New York Times
4-1-23

Harvard - Boston Expedition Finds Kingdom Was Outpost of Egyptian Culture.

RULED BY MEN, NOT WOMEN

History From 750 B. C. to 350 A. D. Revealed—Race Invented Own Script.

BUT 600 MILES FROM LUXOR

Precious Metals, Gems, Alabaster Pottery, Sceptres, Weapons and Flutes Found in Graves.

CAMBRIDGE, Mass., March 31 (Associated Press).—The history of the ancient Kingdom of Ethopia through 1,100 years, from 750 B. C. to 350 A. D., has been completed in principal outline by excavations in tombs and pyramids in the Anglo-Egyptian Soudan by the Harvard-Boston expedition, headed by Professor George A. Reisner.

The most recent researches of the expedition in the pyramids at Meroe have established that the culture of the Ethiopians stood as an outpost of Egyptian civilization in Middle Africa, Dr. Reisner said in the report which he has just made. He added that in the art of the Ethiopians a Greek influence obtained, and that in the invention of a hieroglyphic script of their own was evidence that the Ethiopians were people of genius.

The Ethiopians, Dr. Reisner declared, are not, and were not, African negroes. He described them as "dark colored races, in which brown prevails," adding, however, that many individuals show a mixture of black blood.

The impression that Ethiopia was governed by a long line of Queens named Candace, held in the New Testament and by Pliny and Strabo, already weakened by the discovery that the name was only a title meaning queen, was further dispelled by the excavations. It appeared that from 750 B. C. every ruler of Ethiopia was a male, Dr. Reisner asserted. The five Queens buried in the royal cemetery with the country's Kings were mothers who had served as Regents during the minority of their King-sons, he thought.

Tut-ankh-Amen's Tomb 600 Miles Away.

This latest report from Dr. Reisner has to do principally with discoveries at Meroe, which is not far from Khartum, and some 600 miles south of Luxor and the Valley of the Kings, where the discovery of King Tut-ankh-Amen's tomb was recently made. The report picks up the main outlines of the history of Ethiopia from 300 B. C., where Dr. Reisner's earlier report of researches at Uapata left off. The capital of Ethiopia was changed from Napata to Meroe at that time. Dr. Reisner, whose report from Napata made it possible for the first time to write the history of Ethiopia from 750 B. C. to 300 B. C., now brings the story of the kingdom in main outline through the following six and one-half centuries up to its conquest by the Abyssinians about 350 years after Christ.

The principal achievement of the expedition during the past three years, under the auspices of Harvard University and the Boston Museum of Fine Arts, has probably been scientific examination and analysis of the fifty royal tombs in the two hill cemeteries at Meroe, and the resulting determination of the chronological basis for the history of Ethiopia during the Meroitic era, the report indicated.

The identification of the tombs with the names of the Kings and Queens buried in them has been completed except in the cases of twenty-three of the royal persons buried in the north cemetery. "The rest have been found by the inscriptions in the chapels, or on the coffin benches or on the altars," said Dr. Reisner. "The work of piecing together the fragments of altars is yet incomplete; a few more names may still be connected with their pyramids, and the task of the identification of the Kings promises to reach a fairly satisfactory conclusion."

The custom of sati-burial, according to which the members of the King's household killed themselves or were killed when he died, and were buried in the same tomb, prevailed at Meroe from the second century B. C. onward, says Dr. Reisner.

"The great outsanding feature of the history of Ethiopia was that the Ethiopian cultural unit stood as an outpost of Egyptian civilization in Middle Africa," Professor Reisner said. "Ethiopia had become thoroughly Egyptianized while it was under the sway of Egypt, and the Egyptian influence, though gradually diminishing, remained dominant for hundreds of years.

"The Ethiopians were not entirely dependent on Egyptian civilization, but invented a script of their own, as few other nations have done, unique in the form of the letters adapted only to the writing of their own peculiar language. The cursive was invented first for the practical purposes of daily life and caused an immediate decline in the knowledge of Egyptian; and when the knowledge of Egyptian heiroglyphics was lost they invented a hieroglphic script of their own. The genius of the people of Meroe is not to be underestimated."

The excavations also uncovered a few objects of Greek art, a considerable quantity of objects of Hellenistic-Roman art, manifestly imported, and some forms of native pottery derived from Hellenistic forms, showing a Greek influence on Ethiopian art.

Tombs Thoroughly Plundered.

"As always throughout Ethiopia," Dr. Reisner said, "the burial chambers of every tomb which we excavated had been usually very completely plundered. The gold objects actually found by the expedition were only those overlooked or dropped by the thieves.

"There had been elaborate gilded mummy cases, sometimes with inlaid stones; carved wooden beds and toilet boxes with decorated ivory inlays, rings, earrings, necklaces, bracelets, girdles and crowns of gold on the mummies; vessels of alabaster, glass, bronze, silver and pottery in the burial chambers; mirrors, sceptres, wands, bows, arrows, quivers and even flutes laid with the mummy. Evidences were found of all these."

The most important objects of local manufacture found by the expedition were the products of the goldsmiths, Dr. Reisner said. These included a series of twenty gold seal rings dating from about 100 B. C. to about 100 A. D., thirty silver seal rings of about the same date, nine pairs of enameled gold buttons, six pairs of pendant earrings of gold or enameled gold, ten necklaces and seven bracelets and a number of gold amulets disconnected from necklaces or bracelets, including a gold scarab and two finely decorated gold caps from wands.

Story of Ancient Ethiopia Is Told

History of Age-Old People Brought to Light By Excavations in Egypt

Associated Press Report.

CAMBRIDGE, Mass., March 31.—The history of the ancient kingdom of Ethiopia through the long span of 1100 years from 750 B. C. to 350 A. D. has been completed in principal outline by excavations in tombs and pyramids in the Anglo-Egyptian soudan by the Harvard-Boston expedition headed by Professor George A. Reisner.

4-1-23

The most recent researches of the expedition in the pyramids at Meroe have established that the culture of the Ethiopians stood as an oupost of Egyptian civilization in middle Africa. Dr. Reisner said in the report which he has just made that in the art of the Ethiopians a Greek influence obtained and that the invention of a script of their own was evidence that the Ethiopians were people of genius.

The Ethipoians Dr. Reisner declared, are not, and were not African negroes. He describes them as "dark colored races, in which brown prevails," adding, however, that many individuals show a mixture of black blood.

Ruled By Kings.

The impression that Ethiopia was governed by a long line of queens named Candace, held in the New Testament and by Pliny and Strabo, is already weakened by the discovery that the name was only a title meaning queen was further dispelled by the excavations. It appeared that from 750 B. C. every ruler of Ethiopia was a male, Dr. Reisner asserted. The five queens buried in the royal cemetery with the country's kings were mothers who had served as regents during the minority of their king sons, he thought.

This latest report from Dr. Reisner has to do principally with discoveries at Meroe, which is not far from Khatum and some 600 miles south of Luxor and the valley of the kings, where the discovery of King Tutenhamun's tomb was recently made. The report picks up the main outlines of the history of Ethiopia from 300 B. C. where Dr. Reisner's earlier report of researches at Napata left off. The capital of Ethiopia was changed from Napata to Meroe at that time.

Dr. Reisner, whose report from Napata made it possible for the first time to write the history of Ethiopia from 750 B. C. to 300 B. C. now brings the story of the kingdom in main outline through the following six and one-half centuries up to conquest by the Abyssinians about 350 years after Christ.

Principal Achievement.

The principal achievement of the expedition during the past three years, under the auspices of Harvard university and the Boston museum of fine arts has probably been scientific examination and analysis of the 50 royal tombs in the cemeteries at Meroe and the resulting determination of the chronological basis for the history of Ethiopia during the mereotic era,, the report indicated.

The indentification of the tombs with the names of the kings and queens buried in them has been completed except in the cases of 23 of the royal persons buried in the north cemetery. The rest have been found by the inscriptions in the chapels, or on the coffin benches or on the altars. However, the work of piecing together the fragments of altars is yet incomplete; a few more names may still be connected with their pyramids, and the task of the identification of the kings promises to reach a fairly satisfactory conclusion.

The custom of Sati-burial, according to which the members of the king's household killed themselves or were killed when he died, and were buried in the same tomb, prevailed at Meroe from the second century B. C., says Dr Reisner.

"The great outstanding feature of the history of Ethiopia was that the Ethiopian cultural unit stood as an outpost of Egyptian civilization in middle Africa," Professor Reisner said. "Ethiopia had become thoroughly Egyptianized while it was under the sway of Egypt, and the Egyptian influence, though gradually diminishing remained dormant for hundreds of years.

Their Own Script.

"The Ethiopians, however, were not so entirely dependent on Egyptian civilization as this might seem to indicate, for they invented a script of their own, as few other nations have done, unique in the form of the letters adapted only to the writing of their own peculiar language. The cursive was invented first for the practical purposes of daily life and caused an immediate decline in the knowledge of Egyptian; and when the knowledge of Egyptian hieroglyphics was lost, they invented a hieroglyphic of their own. These inventions are warnings that the genius of the people of Meroe is not to be underestimated.

"The excavations also uncovered a few objects of Greek art, a considerable quantity of objects of Hellenistic-Roman art, nearly all of the manifestly imported, and some forms of native pottery derived from Hellenistic forms, showing that there was a Gresk influence on Ethiopian art."

"As always throughout Ethiopia," Dr. Reisner said, "the burial chambers of every tomb which we excavated had been plundered, and usually very completely plundered. The gold objects actually found by the expedition were therefore only those overlooked or dropped by the thieves.

Gilded Mummy Cases.

"There had been elaborate gilded mummy cases, sometimes with inlaid stones, carved wooden beds and toilet boxes with decorated ivory inlays, rings, ear rings, necklaces, bracelets, girdles and crowns of gold on the mummies; vessels of Alabaster glass, bronze; silver and pottery in the burial chambers; mirrors, sceptres, wands, bows, arrows, quivers, and even flutes, laid with the mummy. Evidences were found of all these."

The most important discovery to local manufacture found by the expedition were the products of the goldsmiths, Dr. Reisner said. These included a series of twenty gold seal rings dating from about 100 B. C. to about 100 A. D., thirty silver seal rings of about the same date, nine pairs of enameled gold buttons, six pairs of pendant earrings of gold or enameled gold, ten necklaces and seven bracelets and a number of gold amulets disconnected from necklaces or bracelets, including a gold scarab and two finely decorated gold caps from wands.

Historical—1923

Scientists Object to Rittelmeyer American Race Determination By Skull Measurement

1-2-23

(By The Associated Negro Press)

CAMBRIDGE, Mass., Jan. 5.—Negroes who crossed the Bering Straits in prehistoric times are among the ancestors of the American Indians, according to conclusions reached by Dr. Roland B. Dixon of Peabody Museum, Harvard University. He read a paper which caused a great stir in the anthropology section of the American Association of Scientists.

Negroid peoples would appear to have been the first discoverers of America. He determined this conclusion on skull measurements recently made by a group of Scientists.

Dr. Dixon, who is a scientist of high standing, had hardly finished his paper before two noted anthropologists, Prof. Franz Boaz of Columbia University, and Dr. Ales Hrdlicka of the United States National Museum at Washington, were on their feet to oppose him. They denied that such far-reaching conclusions could be had on the basis of skull measurement, but hailed the paper as an important contribution to anthropology.

DR. DIXON STARTLES U. S. SCIENTISTS

Paper Read Before Nat'l. Association for Advancement of Science.

SOME WISH TO IGNORE IT

1/13/23.

Richmond Planet

Cambridge, Mass., Dec. 29.—A new method of exploiting atoms, and thus transmuting or disintegrating elements; a new theory of the origin of the American Indians which puts Negroes or negroid types among their ancestors and the latest researchers into mysteries of life itself were among the contributions which were laid today before the American Association for the Advancement of Science, which practically concluded its sessions.

Dr. Louis Bell told of breaking carbon atoms up into helium by the use of high voltages.

Dr. Roland B. Dixon of Harvard said that a study of the earliest Indian skulls indicated that some were descended from blacks or negroids, others from primitive Australian stock, others from whites resembling the Nordics and others from Mongol or Turkish strains, all of whom crossed the Bering Straits in prehistoric time.

The most recent approaches which have been made to the solution of the riddle of life itself, the processes by which protoplasm makes living individuals, were described by Dr. Edmund B. Wilson, D. A., Costa Professor of Zoology at Columbia University.

Many other imprtant and interesting contributions to science were made at a score of sessions during the day.

Dr. Dixon's paper, in which he declared that negroid groups which crossed the Bering Straits were among the American Indians' ancestors, caused a great stir in the anthropology section. From his statements negroid peoples would appear to have been the first discoverers of America.

Others who crossed the Bering Straits thousands of years ago to become the ancestors of the American Indian were people of white stock related to the so-called Caucasian group, according to Dr. Dixon. Turkish tribes and other Mongolians and the black Australians blended in various proportions, formed the different races of American Indians.

Many tribes, in the opinion of the speaker, were largely negroid in early times, but underwent transformation by mixing with other tribes, and since the discovery of America by the infusion of white blood.

ASSERTIONS ARE BASED ON SKULL MEASUREMENTS.

The earliest skulls of the Iroquois and some other Indians show strong negroid features, continually modified from age to age as the Iroquois extended their power and territory, taking captives from other tribes and absorbing them.

The whole theory is based on the minute measurements of tens of thousands of skulls. The different types of man in the old stone age, according to this theory, differed very sharply in the shape of their skulls. The middle type, combining the characteristics of the long heads and the broad heads, was probably rare in early times and was formed by the blending of sharply differentiated ancient types, according to Dr. Dixon. His method was to measure thousands of Indian skulls of the present day and thousands of years ago in the effort to trace their characteristics to earlier Asiatic and European stock. The formation of the nasal bones played a prominent part in the inquiry.

Dr. Dixn who is a scientist of high standing, had hardly finished his paper before two noted anthropologists, Professor Franz Boaz of Columbia University and Dr. Ales Hrdlicka of the United States National Museum at Washington, were on their feet to oppose him, denying that such far-reaching conclusions could be adduced on the basis of skull measurements, though hailing the paper as an important contribution to anthropology.

After explaining his method of tracing racial genealogies, Dr. Dixon continued as follows:

"For Europe, Asia and Africa, the outcome was, in general, in close accord with the best conclusions reached by other students, although in some instances the results were decidedly novel. It was, in the new world, however that the method led to conclusions most at variance with accepted doctrine and which may perhaps be described as revolutionary. It is therefore of these conclusions that I wish to speak briefly.

"The current orthodox theory in regard to the aboriginal inhabitants of the American continents seems to be that they constitute a single race, allied most closely to the people ordinarily grouped together as Mongoloid and that they were derived originally from the Asiatic continent."

BERING STRAITS MIGRATIONS

Dr. Dixon asserted, however, that his investigation indicated a series of migrations across the Bering Straits. The variations of Indian types, which had been regarded as random varieties formed a distinct pattern and indicated something about the history of the different types, according to the speaker, who said:

"They show a striking arrangement analagous to that found in Europe of Asia, in that some are relegated to extreme marginal positions or refugee areas, as if they were the surviving remnants of ancient groups, while others occupy central positions such as befit more recent and dominant types.

Historically also, the several types show a deffinite and orderly sequence, repeated in both North and South America. On this basis, I believe we may assume that the aboriginal population of America at the period of the earliest European contact was the result of the blending of a series of different racial types coming into the North American continent at different periods across Bering Straits from Asia.

After giving a technical description of one type of Indian skull found in different parts of the geographical pattern, the speaker continued:

"In both continents thus this type is clearly an ancient one, as shown both by archaeological evidence and geographical distribution. The affiliation which is suggested for this type will, I know, meet with incredulity and strong opposition, for on the basis of the method followed its nearest relatives are to be found in the negroid and australoid populations of Melanesia, Australia and portions of Southern Asia.

"By this I do not mean to imply, however, that it means a trans-Pacific drift from Melanesia to American shores, but rather that it reached the new world at an early date by way of the Eastern Asiatic coast and the Bering Straits. While at the present day there is not much superficial evidence of negroid and australoid peoples in Eastern Asia, there are, I believe, indications that peoples blended of them once extended all along these shores. In neolithic times such types were present in Cambodia and Tonkin and some of the wild tribes of Indo-China still show unmistakable evidences of their survival there. For China the data are as yet too meagre to be of much value, although traces of the type seem to be found. In the Ainu of Japan, and especially of Sakhalien, the evidence of its persistence is unmistakable; moreover, certain supposedly ancient crania from the Aleutian Islands afford still another link.

HOPEFUL OF SUBSTANTIATION.

"If one follows this type geographically from Southern India, for example, east and north along the Asiatic coast to the American areas in which it occurs, a progressive weakening in the superficial negroid characteristics may be observed, the minimum pigentation growing lighter, the hair straighter, the face less prognathous and certain well-recognized negroid characteristics of the skull, such as the nasal fossae, become more and more attenuated, until they almost wholly disappear.

"Absurd as the suggestion appears at first sight, I believe that with fuller archaeological material from America and Eastern Asia, the fact of a very early negroid-australoid stratum will be fully substantiated."

The prehistoric whites came first according to this theory. The prehistoric blacks came later and pushed the whites to the wall or to the outer limits of the continent.

"In North America," the speaker continued, "this type is thus mainly represented among the Eskimo of the whole northern and northeastern margin of the Continent of Greenland, in South America among the living and extinct tribes of the extreme south and southeast. Of all types it occupies the remotest margins, as though it were of all forms the oldest in the New World.

After a technical description of the skulls of this type, the speaker continued:

"Its relationships lie with that group which forms the basis of what is commonly called the Nordic race, but whose representatives in Central and Eastern Asia lack the exceptional blondness which marks the Baltic branch. Lest you dismiss with incredulity, or worse, this suggestion that what may be called Caucasic elements are traceable in the New World, may I remind you that crania indistinguishable from the typical Nordic reihengraber skulls from Germany are characteristic of the early bronze-age Kurgans of Minusinsk on the upper Yenisei in Central Southern Siberia; that apparently similar dolichocephalic crania of supposedly neolithic age have been found in the Trans-Baikal and others of definitely neolithic date in Japan; that further, in the living population of parts of China, individuals of this same type apparently, with brown hair and hazel eyes, are not infrequent.

"It is my belief that this type, which had its proximate area of dispersal in the Eurasiatic steppes, spread very early eastward toward Bering Straits and so made its way into America. Here, later, immigrants gradually forced this oldest stratum of population further and further back, until in both continents it was relegated to the uttermost marginal districts.

INDIAN NOT A SINGLE RACE

"In brief, the theory here proposed would regard the American Indian as not a single race, but as a complex of four main racial elements coming into the continent at different periods. The two earliest of these survived in any degree of purity only along the continental periphery, while the fourth and latest comer formed the dominant element in the great majority of the historic population.

"The current theory which regards the Indian as a unit type derives this from the northeastern portion of the Asiatic continent, but it neglects to take into account the fact that although the present majority type in that region does strongly resemble that dominant in the American continents in historic times, there is much evidence to lead us to believe that at the time when the earliest migrations across Bering Straits occurred, the racial characteristics of the people then in occupation of Northeastern Asia were radically different. So that, if the people of that period came from America, they would have brought a very different type from that found among the majority of the American

Indians at the time of the discovery

"For Europe, and particularly Western Europe, we possess a vast mass of evidence indicating the successive appearance and spread of several drifts of people of varied type for nalaeolithic down to medieval times. For Africa and Asia, the archaeological and historic data prove the same although the materials are as yet too meagre in general to make the record as clear as it is in Europe. Why, then, if in all the rest of the world we know that the living people's have a complex, often a very complex, history, should we deny that similar processes occurred in America?

"To one approaching the question of the racial history of man without bias it seems as if all those students who have dealt with the problem of the origin of the Indian regarded America as indeed a new world, as exempt from the experiences of the old, and as one in which the laws, the principles and conclusions which were valid there did not apply. In America we find basket makers' crania, almost certainly some thousands of years old, to be characteristically of one type, while those of a later population are equally clearly of another. Current orthodox opinion declares the latter to be a mere normal variant of the former and without significance as proving any succession of racial types. Yet these differences are precisely the same, both in character and degree as those which we find between the long barrow and round barrow crania in England."

After looking forward to much opposition to his hypothesis, the speaker continued:

"The solution here offered may be largely altered in details, but its fundamental thesis that the aboriginal peoples of America are not of one race but a complex of many, will, I feel sure, be sustained."

(The foregoing article is culled from the N. Y. Times' account of the sessions of the National Association for the Advancement of Science.)

Residents Honor John Browns Tree

Baltimore Sun 12-27-23

Barkhamsted, Conn., Dec. 27 (Preston News Service)—Residents here held a big celebration at the base of the famous John Browns tree on Armistice Day. High tributes were paid the memory of John Brown by the orators of the day. The Chamber of Commerce placed the following inscription on a marker: "Registered in the Hall of Fame, American Forestry Association, Marker Placed by Barkhamsted Chamber of Commerce, November 11, 1922."

STR. NED TRACY SANK 54 YEARS AGO TODAY

Boat Valued at $100,000, Cargo at $200,000.

1/11/23 Commercial Scraped

Steamboat men used to relate incidents where the bravery of negro rousters figured above other members of the crew, but little has ever been told of Bob, who risked his life to save the young daughter of Capt. Jim Tracy, owner of the steamer Ned Tracy that can the Mississippi River more than half a century ago.

The Tracy was en route from St. Louis to New Orleans with a heavy freight cargo and a cabin filled with passengers. Early on the morning of Jan. 11, 1868, a heavy fog dropped down over the Mississippi, making it almost impossible for the pilots to navigate. However, Capt. Jim Tracy, in command, ordered the boat to proceed.

Opposite Water's Landing the steamer hit a snag. It tore a hole 40 feet long in one side of the hull and she sank rapidly. The passengers became excited. Some jumped into the river and perished. Among them was the daughter of Capt. Tracy. He called out to the negroes that he'd pay $10,000 in gold if any one would save her. Bob, a peg-legged negro, leaped into the river immediately, swam to her and held her above the water until a lifeline was thrown out, then he fastened it around her waist and she was hauled on board a yawl.

The rouster was given the money. He returned to St. Louis and lived there until his death a few yars ago.

The Tracy was one of the most magnificent steamers on the Mississippi in her time. She cost $100,000 to build and the cargo lost when she sank was valued at $200,000. None of it was saved, for heavy ice formed in the river two days after the accident and cut the boat into junk.

On this same day the steamer Clara Dolsen burned at her St. Louis wharf, proving a loss of $50,000.

25 YEARS AGO THE YEAR 1898

Mr. Editor:

Some facts of history, bearing upon race progress, 25 years ago, may be of interest to younger members of the community. During that year, Col. John H. Deveaux, a prominent colored man, of Georgia was appointed Collector of Customs at the port af Savannah, Ga. He made a brilliant and acceptable record.

Afro American 2-10-23

It was reported that out of 18 letter-carriers in the city of Mobile, Alabama, 17 were of the colored race.

2-10-23

Mrs. Collin Anthony, a colored lady, was appointed Postmistress at Scotland Neck, N. C.

* * *

Mr. James Edward Carty, Urbana, Ohio, was reported as Inspector of United States mail boxes, and according to the Pittsburg Press was the only colored man of his race so employed.

* * *

Mr. C. C. Levy, of Baltimore, was an employee of the Maryland Legislature of the year 1898. During this same Legislature, Provident Hospital made a successful effort in having its appropriation increased.

* * *

In the city of Baltimore, there were three colored men appointed as Superintendents of Street Cleaning, Messrs. Joseph H. Cooper, Jno. T. Carter, and R. L. Morton. Each one had a large number of colored men under him.

* * *

On the 14th of March 1898, for the first time in the history of the commonwealth of Maryland, a colored man acted as Chaplain of the State Legislature. The late Bishop Derrick was the man, and one of the telegraphic despatches said at the time, he "made an excellent impression, as well as a fine prayer.'

* * *

In the Legislature that year, a bill was offered appropriating one hundred thousand dollars for the establishment of a Normal and Industrial School for the Colored Race. It was opposed by the State Board of Education, consisting of Prof. E. B. Prettyman, Joseph M. Cushing, Z. Wharton, E. Ebaugh and Dr. J. C. Nicholson, all white.

* * *

The funeral of the late Senator Bruce was held from Metropolitan A. M. E. Church, Washingotn, D. C., Monday March 14, 1898. President McKinley sent a wreath from the White House.

* * *

R. H. Harris, a colored barber, was appointed elevator man in the City Hall, J. E. G. Webb, door-keeper of the Council Chamber, W. F. Allen, custodian's of the Court of Common Pleas Malachai Gibson a young colored lawyer, was made secretary of the Judiciary Committee of the House of Rrepresentative, at Annapolis.

* * *

Madame Selika, and her husband, arrived in the city from Jamaica, Mrs. Albert Peck, 501 Gold street.

* * *

With respect to the failure of the "Lexington Savings Bank", the "Ledger" of Aprl 16, 1898, had this to say:

* * *

"Mr. E. J. Waring, the president of the late Lexington Savings Bank who was on trial, in Howard county, last week, and who was aquitted while on the stand, made a straightforward and most reasonable statement with respect to the cause of the sad calamity which overtook that institution. Were we to admit as substantially true and correct the statements of Mr. Waring, still we fail to see how that Mr. Waring started out, in the Lexingtbn Bank venture, with an honest and uncorrupt purpose. From his own statement given sometime ago, there never was more than $10,000 in the bank at any time.

* * *

By what honest methods did he purpose investing $10,000 so as to yield an annual interest of $2,000, the amount required to pay the expenses of operating the bank? When we come to the moral view of the matter Mr. Waring must satisfactorily answer his question, or in his failure so to do convict himself of being a grand rascal.

* * *

Mr. Waring has been acquitted after a fair trial in Howard county, last week. We never had one single doubt from the very beginning, respecting his acquittal, for, we failed ot understand how it was possible to convict him under the circumstances. The point of moral guilt, above noted by us, is one with which the law has nothing to do. It is simply a question of personal honor and integrity of heart.

* * *

Mr. Waring, leaving aside the point already noted, so we believe, having full power an authority in the premises used the funds to secure the best results, but failed of accomplishment. Whatever we may think of Mr. Waring we do not believe that he at any time deliberately planned to break up the institution in which his future and happiness depended. The simple fact is, he was unduly and extraordinarily covetous, and in his anxiety to become rich in a bound, he started off in the banking business with no other basis than that of visionary schemes and speculative possibilities. So far from cherishing hate, we have for the poor man, with such brilliant faculties, and more than ordinary executive powers, the profoundest pity."

GEORGE F. BRAGG, Jr.

NEGRO HISTORICAL CELEBRATION

Ohio Columbus Dispatch 6-8-23

BOSTON, Mass., June 8—Final arrangements for Boston's official celebration of the 148th Anniversary of the Battle of Bunker Hill, June 17th, and those in honor of the Colored men who fought valiantly that June 17, 1775, will enable the Colored orators, including Honorable Wm. H. Lewis, to follow Congressman Garrett of Tennessee who will be the city's orator. The National Equal Rights League will honor Peter Salem.

At this first regular battle for American Independence, Peter Salem killed the British Commander, Salem Poor fought so well, he was commended by the legislature and Lew, the fifer, was Colored. His descendants will be guests of honor. Rep. Garrett is the Democratic floor leader and opposed the Anti-Ku Klux Bill.

HANGMAN 90 YEARS OLD

N. Y. American 6-11-23

PETERSBURG, W. Va.—W. S. McCance of Petersburg celebrated his ninetieth birthday. Capt. McCance believes he is the only survivor of the sixty men who participated in the hanging of John Brown at Harpers Ferry in 1858.

Historical — 1923.

I

The Day in History

There is a monument in the form of an impressive bronze tablet in Boston which depicts Colonel Shaw leading the first colored regiments to the battle front in the Civil War. This happened March 28, 1863.

The contribution of the Negro to the victory of our nation's arms in every war has been a noteworthy one. In the Revolutionary struggle one cannot forget Crispus Addicks, the first real martyr of the American battle for independence. From that day to this the colored soldier has shown his bravery on many a heroic field. Our history is filled with his brave exploits from Bunker Hill to San Juan Hill and the Argonne.

The negro exodus from Boston on March 28, 1863 was of a gallant regiment of soldiers to the South in order that all their brothers might be politically free. Today there is an even larger exodus of negroes from the South to the North in order that they may better achieve their ideal of complete political and economic independence. The South complained bitterly of the Negroes who marched down there from the North in 1863. They showed their resentment at Fort Pillow. The South now complains quite as bitterly of the Negroes who are marching north in 1923.

For the past four or five years this exodus from the South has been in full swing and the southerners have experienced a shortage in common labor because of the leaving of Negroes for the North. This adds considerably to the cost of living in that part of the country, and if it shall be continued will revolutionize the industrial and agricultural, and to some extent the domestic life of the people there. The Negro gave the South cheap labor and cheap domestic service, two very important things in the economic prosperity of the section. Yet while the Southerner complains, he acts as though he wished to get rid of the His course is most inconsistent with his complaints.

How can the people of the Southern States expect the Negro to stay there while they continue to permit the Ku Klux Klan as one of its avowed purposes to put a curb upon the Negroes. In such things as these the people of the South foolishly attack all the Negroes or at least in some instances they attack many Negroes for the misdeeds of one. Is it any wonder that the Negroes, seeing that all are blamed and many punished for the evil work of a few, wish to leave for places in which the one doing evil is the one punished, and not all his friends and neighbors indiscriminately? No man, whatever his color will tolerate injustice. He will either fight against it or flee from it. The Negroes of the South are not powerful enough to fight injustice there, so they flee from it. The whites can easily, if they will, remove this fundamental cause of their complaints.

It would appear the part of wisdom for Southerners to study out and adopt some plan of conciliation, some scheme whereby the negro would be glad to stay in that part of the country which has become virtually his home. It is not necessary to give him social equality or to pamper him. If the ignorant whites of the South can be controlled, the task will be made easier for the better element, for all the latter will have to do then will be to begin an era of justice and fairness to the colored men.

NEW HAVEN CONN UNION
MARCH 28, 1923

Augusta, Ga. HERALD

AUG 5 1923

Springfield Is Oldest Negro Baptist Church In the World; Observes 133d Anniversary

(Written for The Herald.)

Springfield Baptist church, corner Twelfth and Reynolds streets, will celebrate its one hundred and thirty-third (133rd) anniversary Sunday, August 12th. This church was organized on the second Sunday in August, 1790, by Rev. Jessie Peters, who pastored this old mother church until 1814, when he died. The mantle then fell upon Rev. Caesar McCradey to take hold where Peters had left off. McCradey was a man of high and holy character, and was a power for God in this community, and the church flourished under his administration. Forced to leave the state by the law expelling manumited slaves, he went to Tennesse, where he closed his life in peace.

The church then used supply brothers for more than a year, when the lot was then cast and it fell upon Jacob Walker. He was ordained and called to the pastorate in 1819. Rev. Walker had a gifted mind, strong physically and was a spiritual giant. He was granted his liberty by his owners that he might serve Springfield, and for twenty-seven years he labored in this old Zion until his death in July, 1846, being seventy-six years of age. During Rev. Walker's administration, Thankful, the Second Baptist church, was organized with Rev. Samuel Bell as its first pastor, April 4th, 1846.

Rev. Kelly Lowe was called to the pastorate August 29th, 1857. Rev. Lowe was loved by saints and sinners. Many were added to the church during his administration, among that number were J. C. Bryant, G. H. Dwelle, William White and Henry Jackson, who were baptized and ordained and became great leaders for the Master during the pastorate of Rev. Lowe.

Fifty dollars was given to rebuild Trinity, which had been burned down, and twenty-five dollars to begin Bethel A. M. E. church, and made the first donation to care for the colored cemetery. It was during Rev. Lowe's administration that W. J. White made the motion that brought the oldest negro Sunday school into existence, and he was its superintendent. Rev. Lowe entered into his rest January 3rd, 1861.

REV. HENRY WATTS
PASTOR IN 1862.

Rev. Henry Watts, having been previously ordained, was called to the pastorate February 9th, 1862. Watts was known as the succeeding preacher and ranked high among the great preachers of his day. The Ebeneza Association was organized by him in 1866. He died after a long illness on October 30th, 1877.

Central and Harmony Baptist churches are daughters of Springfield Harmony being set up in 1866. On December 18th, 1878, Rev. Gilford Arrington was called to the pastorate During his service the Union Baptist church was organized. Rev. Arrington fought the Lord's battles until October 28th, 1881. Rev. Williams was called in 1882 and served less than one year. He was allowed to resign. Rev. E. Eagles served more than two years, when his health failed him. He then returned to North Carolina, where he died in 1885.

Rev. G. H. Dwelle was then called Many improvements were made during his pastorate, standing as a lasting mohument to his memory as our commodious brick edifice. After nearly twenty-seven years of faithful service he retired from the pastorate the 4th Sunday in April, 1912.

Rev. James M. Nabrit, A. M. D. D., of Americus, Ga., was called on the fourth Sunday in, May, 1912. After paying off a heavy indebtedness that hung over the church, he set about the task of making interior improvements, which consisted of wall decorations, installation of gas heating plant and electric pipe organ. Rev. Nabrit was a valuable asset to this community. He resigned to take up another field in Atlanta, Ga., May, 1921.

The church was then without a pastor until January, 1923, when Rev. W. P. Sanders, of Macon, Ga., was called to the pastorate of this old Zion. Under his leadership the church is spreading like the green bay tree, peace and harmony prevails, and everyone is looking forward to the one hundred and thirty-third (133rd) celebration, which will be a red letter day in the old Zion. A grand program has been arranged for the occasion; the sermon will be preached by Rev. Charles Williams of Mount Olive Baptist church. The members and friends, also all churches and lodges have been asked to send in a donation of "133," for which the name will be put on the honor roll that is to hang in the lobby of the church.

Officers of the Church—Rev. W. P. Sanders, pastor; Wm. D. Thomaso, clerk; Charles G. Greene, treasurer.

Deacons—S. K. Coles, Lewis Wynn, R. W. Bowdrey, H. B. Sweet, Joseph Thomas, B. J. Johnson, Robert Fox, Charles Wilson, Gus McGruder, William Walters, S. W. Williams, George Morris, John Hughes.

Trustees—C. S. Wigfall, chairman A. Edwards, John Green, O. M. Blount, J. H. Picuett, N. S. Kimball, M. S. Benning.

Maud D. Jones, organist.

The church will be open all day Sunday, and the friends of this old Zion, both white and colored, are invited to inspect this old mother church. Plenty of ice water and refreshments will be served free during the day.

Jacobs, Oglethorpe, and Slavery.

President Jacobs of Oglethorpe University still continues to intrigue us with his Herculean efforts to exhume and bring to a proper resting-place in the soil of Georgia the ashes of the founder of the youngest and most vociferous of the colonies in America. Protests are beginning to rise and to swell like storms, but these are as zephyrs to President Jacobs. Storms "such as of late o'er pale Britannia passed" are as sunset breaths. He "rides in the whirlwind and directs" these storms, like another Marlborough. Dr. Jacobs went to England for Oglethorpe, and he is going to bring home the ashes.

But in his propaganda, necessary perhaps to the success of his great purpose, President Jacobs threw off, like star-dust or as asteroids, two glittering gems of thought, that will flash along their orbits for all time. One was that the General was the "father of the 10,000,000 people now living in Georgia, Alabama, and Mississippi." The more one looks at this the more one realizes how far-flung is its course from the sun of truth. Let's see. The President relies rather heavily upon the tablet inscription. Now Dr. Johnson warned us against lapidary inscriptions: "In lapidary inscriptions a man is not upon oath." We never did believe in the so-called solemnity of oaths; but neither have we taken much stock in lapidary inscriptions. The Oglethorpe tablet reads, according to an A. P. dispatch from London: 10-19-13

About 700, rendered by long confinement for debt strangers and helpless in the country of their birth and desirous of seeking an asylum in the wilds of America, were by Oglethorpe conducted thither in 1732 and there encountered in their a variety of fatigue and danger and thus became founder of the colony of Georgia, a colony which, founded on the ardent wish for liberty, set an example of prohibiting the importation of slaves.

It is true—to take up the slave question first—that the Georgia colonists forbade the importation of slaves, but this heroic stand was maintained for only a few years—1732 to 1749. In the latter year the overt importation of slaves was authorized in Georgia. The colonists could not stand the rivalry with the slave-owners of Carolina, says Dr. Phillips, in "American Negro Slavery." So that "gesture" didn't amount to much.

As to the paternity of the 10,000,000. It is estimated that Oglethorpe and others had succeeded in bringing to Georgia between 1732 and 1737 some 5,000 souls . . . "debtor-prisoners and other unfortunates," says Phillips. These immigrants protested violently from the start, and, says Phillips, "The ne'er-do-weels from England proved ne'er-do-weels again. They complained of the soil, the climate, and the paternalistic regulations under which they lived . . . . . Out of perhaps 5,000 souls in Georgia about 1737 so many departed to South Carolina and other free settlements that in 1741 there were barely more than 500 left!" The yell-mark is ours.

But the 500 were enough to people three states, according to President Jacobs. Look at Adam and Eve.

PROVES THAT AFRICANS FIRST FOUND AMERICA

The Afro-American

Theory That Christopher Columbus was First Man From Old World Here Shown to Be a Myth

8-10-23

WEINER'S NEW BOOK

Baltimore, Md.

Second Volumn of Series Just Published, Still a Third One to Come

By MARY WHITE OVINGTON

Chairman, Board of Directors, N. A. A. C. P. "Africa and the Discovery of America." Volume 2. By Leo Wiener. Published by Messrs. Innes & Company, Philadelphia, Pa. Price, $5.00 postpaid.

This is the second part of a work to be completed in three volumes. Its thesis is a new one; that Negroes from Africa visited America before Columbus and left their mark here. This second volume concerns itself with evidences in America of African civilization as seen in the introduction of cotton, tobacco and shell money.

I wish that I might be able clearly to present Prof. Wiener's argument, but this is impossible because this very learned scholar cannot present it clearly himself. His book is for experts who can disentangle salient from a mass of evidence, a mass that shows a learning prodigious in its scope.

Leo Wiener is professor of Slavic Languages at Harvard University; and in his first volume, he related his discovery of African influence in America. While working on a comparative grammar of American languages, he came upon a number of words that study told him were corruptions or adaptations of words used by the Negroes in Africa especially by the Mandingoes.

In this second volume he tells especially of material signs of African influence. There can be little doubt that in some things African influence was exerted before Columbus.

Probably the Mandingoes first reached America in the middle of the fifteenth century, with the Portuguese explorers. The Mandingoes were a sturdy tribe, and if we look on the map we can see that the trip from [illegible] South America [illegible] sible one, though it must have required immense courage to take it in a canoe. I remember seeing in Norway the open boat, like a large dory, in which the Norseman is reputed to have made his early discovery of North America. At least the African came over milder waters.

That they did come Professor Wiener does not doubt. He shows us, among other things, two pictures, one of an African, another of an Indian guide.

There is indeed an extraordinary similarity between the two. One is reminded of the interesting chapters in Brawley's "Social History of the Negro" concerning the close Association of Negro and Indian in this country. Wiener has a great deal to say about tobacco, relating the story of nicotine from very ancient days to the sixteenth century. It was brought by the Arabs to the Negroes and they in turn brought it to the Indians, "possibly a century before America's so-called discovery."

At first tobacco was used only by the priests in their rites. In the wampum with which the Indians first traded with the Americans, we again see an African origin. And lest the African become too puffed up with pride at this precedence we would note that Prof. Wiener finds that he got his civilization from the Arabs, those marvelous folk who have been consistently maligned by the Christians through the centuries today.

I have spoken of the learning evinced in this book. I counted in the world index references to 12 European and 9 Ariatic languages, to 13 American and 33 African dialects, and then stopped, not through, only tired. One of my friends who is a historian, tells me, that it is dangerous to base historical research on seeming similarity of language and that Wiener is looked upon as somewhat hasty in so doing.

He answers this criticism in his preface where he speaks of archaeologists who "insist upon denying all but the archaeological evidence and shower upon an objective investigator a veritable deluge of abuse. We are sympathetic with the "objective investigator and trust that the Mandingoes did bring good things to this continent, when they came here of their own free will.

When the evidence is more complete it will be an interesting story for colored children, that of these brave black sailors who dared to cross the Atlantic and who carried thither cotton and tobacco that their descendants, later unwillingly dragged here, were to plow and reap.

EXODUS OF NEGROES AROUSES GEORGIA

Movement Northward Costs More Than Sherman's March to Sea.

The New York Times

46,674 HOUSES VACANT

State Stands to Lose $27,000,000 This Year, Banker Declares.

8/3/23

The exodus of negroes from the South is causing greater loss in terms of dollars than the historic march of General Sherman to the sea, according to computations compiled by bankers who have expressed grave concern over the increasing numbers in which negroes are moving to the northern manufacturing States. The loss to Georgia alone, it is estimated, will for this year approximate if not exceed $27,000,000, and in the wake of the departing negroes 46,674 vacant farmhouses and 55,524 idle plows are left. So rapid has been the migration that Georgia now has a labor shortage of 70,843 persons.

In an effort to check this movement, public men of the South and particularly the bankers who of all professions probably keep a closer eye on general industrial conditions are conferring with one another. As a part of this general survey of the situation, James S. Peters of Manchester, Ga., President of the Georgia Bankers' Association, supervised an inquiry into the results and causes of the exodus from that particular State. The causes, it was indicated, lay primarily in the fact that the Northern States offer negroes better living conditions brought about by higher wages, greater educational facilities and less race prejudice.

The destruction caused by this quiet migration is described as no less striking than the destruction caused by Sherman's army. The "destroyed" area is, in this case, as well as in the Civil War, Georgia's agricultural lands. Weeds instead of crops are growing on farms adjoining either the public highways or the railroads and a tourist can see "thousands and thousands of acres of land and farm dwellings lying vacant," to quote Mr. Peters. In terms of the dollar sign, the depreciation in value is shown through comparison with prices in 1919. In that year these same idle acres brought from $40 to $75 an acre; today there is no demand for them at all.

Whites Also Leaving.

Not only are the negroes reported as leaving the farms, but also white people are departing. Since Jan. 1 of this year in which period the negro exodus has amounted to nearly 80,000, the departure of white labor has exceeded 20,500, or a little more than one-third the number of departing negroes. But the bankers are not concerned so much over the exodus of white people, as they are tackling first the major problem of negro emigration.

According to the survey conducted by Mr. Peters and results of which are described in the current monthly Journal of the American Bankers Association, the negro exodus in three months of this year amounted to a third of the total emigration during the years 1920-21-22. In those three years, the survey indicates, 151,500 negroes left Georgia. This figure, added to the total of migration for the first half of 1923, brings the total to approximately 230,000, a number larger than the population of Atlanta.

"Should the present rate continue during the remainder of the year," says Mr. Peters, "the number of negroes leaving Georgia this year will equal the population of one of our Congressional Districts or ten of our average middle Georgia counties. Our reports indicate that the railroads in one of the cities of the State have sold more than 5,000 tickets to negroes going to the industrial North and East since Jan. 1 of this year. This number, of course, was included in the totals of our survey.

"When we take into consideration that the negro population of Georgia increased only 30,000 from 1910 to 1920, it brings to our attention the fact that the negro population of Georgia now is possibly less than it has been since 1890. It seems apparent that this will continue so long as conditions here remain as they are at present and the industrial North and East offer higher wages and better living conditions."

South Needs Negro.

Labor agents are not responsible to any great extent for this shift in population, says Mr. Peters. One of the important mediums is found in the United States mails, negroes who have gone North writing to relatives, sweethearts and friends to urge them to go North. "I find in many instances that those who have gone ahead are sending money back to their families and friends to cover their transportation 'up North.'

"I believe that the negro would rather remain in the South and the South needs him. We are his best friend and he is our best source of labor supply. He knows how to farm under Southern conditions. He will work for less, live on less and in cheaper quarters than any people save the Oriental coolie. How can we keep them? That is largely a local question. However, some of the things we must do have been suggested from time to time by leaders of both the black and the white race and I repeat them here for emphasis."

These suggestions can be summarized in the proposition of bringing the southern wage scale more on a par with the scale in the North and East and in improving living conditions for the negro. In this regard, cities are invited to make a scientific study of negro quarters with a view to providing better sanitation, recreation possibilities and other welfare and improvement plans. In conclusion, Mr. Peters places the proposition before the Southern people by estimating the actual loss in terms of dollars.

"Based upon a production of $500 to the plow, which is very low, you will observe that Georgia's loss of wealth from her farms this year will amount to the sum of more than $27,000,000 and in a decade to more than $250,000,000."

THE CONFEDERATE CONGRESS

The New York Times 8-17-23

The first regular Congress of the Confederate States, succeeding the Provisional Congress, was elected in November, 1861, when Mr. DAVIS and Mr. STEPHENS, President and Vice President of the Provisional Government, were elected President and Vice President under the Permanent Constitution for six years from Feb. 22, 1862. There were four sessions of this Congress; two of the Second. Richmond fell before there was time for a third. The journals and acts of the two Confederate Congresses have been reprinted, but they are little more than a bare outline. The Southern Historical Society has undertaken a work of great historical value. It has begun the publication of "full abstracts of the debates, compiled from the newspapers," chiefly from the famous Richmond Examiner. "It is believed that very little that was said in the Confederate Congress is omitted."

The array of distinguished names, many of them still bright, in this first Confederate Congress is striking. Here were men eminent in Congress at Washington before the war; some of them eminent again at Washington or elsewhere after it. The record of the first session is highly and variously readable. Here we have what is said to be the most detailed account, though all too meagre, of the inauguration ceremonies. We see President DAVIS

> dressed in a plain citizen's suit of black; he was very pale and although his emotion was slightly visible, showing how deeply he felt the great responsibility resting upon him, yet there was also to be seen in his countenance that great will and determination which gave proof that he was fully equal to the great exigency of the times and the circumstances which surrounded him.

We can almost hear Speaker BOCOCK say: "It is not allowed us to pursue a "course of obscure mediocrity. We in- "augurate a government; we conduct a "revolution. We must live forever in "the memory of man, either for praise "or for blame."

An air of criticism and independence, keen discussion of legal, constitutional and economic problems, close-knit argument and much salt of humor are in these debates. HENRY S. FOOTE, some seventy odd years ago one of the most salient figures in the United States Senate, was Chairman of the House Committee on Foreign Affairs and a persistent nagger of the Confederate War and Navy Departments. He was a great

Historical—1923.

11.

talker, a quoter of Latin, a fount of humor. Paying many compliments to Secretary of War JUDAH P. BENJAMIN, he pronounced him "utterly incompetent." Mr. FOOTE "wanted some one that would "not have to ask a child of ten years or "a man of fifty-eight who the Fort Don-"elson was in Tennessee or Kentucky." As to Secretary of the Navy MALLORY, Mr. FOOTE "had never talked with him "on any questions of importance in his "life and he did not know that any one "else ever did until this war." This is much more effective and in better taste than GARRETT DAVIS'S absurd description of Secretary STANTON as "a sort of Sejanus" to Mr. LINCOLN, "a sort of Tiberius."

While the North was damning the incompetence and inactivity of the Government and Generals, Mr. BOYCE of North Carolina was lamenting the inactivity of the South and contrasting it with "the extraordinary energy" of the North. But there is no end to the interest of these accounts. We leave them, with Mr. FOOTE making the still eminently contemporary suggestion that, even under a five-minute limit, "the "speeches would be just as great a curse "to the world anyhow"; and Representative DUPRE of Louisiana declaring that "the greatest blessing that this "Congress could confer on this country "would be its adjournment." In a sense, all Congresses are synchronous and the same.

Historical—1924. I.

INDIANA'S OLD SETTLERS

MOSES BROYLES.

CIVIC LIFE.

After studying carefully the public life of the Negroes of this community I doubt if there was ever a Negro who held such a unique position as Elder Broyles. He was the admitted leader of his people and all problems whether religious, civic or political were never developed without his consultation or leadership. One general quality which is universally lauded upon is that his character was unbesmirched by any scandal. He worked as a pastor and leader in the community for thirty years and no one ever placed a finger of guilt upon him. This record gave him a vantage point in that he could fight fearlessly without the haunting feeling that he might be disgraced by his enemies.

Then, too, he was a man of training and was able to divinate the things that would be helpful for his people. His contact with the people of different faiths and his broad training together with intimate contact with the white people about him gave a broad sympathy and understanding of the problems with which he had to deal. Often times the narrowness and bitterness which chain men's minds is the result of mental starvation and ignorance rather than base meanness. But Broyles, although a Baptist by choice was broad enough to recognize merit in other denominations and to work in harmony with them.

Physically he was a little man but his courage was undaunted. He would think a measure through, view it from all sides, and then fight with the courage of a lion for its attainment. We are often led to believe that most of the men who are born under the adversities of the South and subjected to its grovelling influences are not men of courage and stamina. To the contrary here was a man born in slavery and sold again into bondage, one who had felt the restraint of it for almost thirty years, and yet one who, when freedom had loosed his body, was not bitter or vindictive nor yet craven but held a level head and fought consistently and unremittingly against the influences which would throttle the progress of the race. Not only did he lift his voice among the whites who would oppress but also among the Negro citizens who would not rise to the responsibility of their new status.

He was one of the first school teachers in the state and ran the first school for Negroes in Indianapolis. He built a house on the rear of the lot known as 525 Minerva st., and started a private school to which many of our afterward leading Negroes went as students. Among these were Charles W. Brown, Chas. Webb, Anderson Lewis, Isaac Moss and Henry Brown.

It was many years afterward when the first public school for colored children was established and that only after a determined fight by the leaders. At first these schools were taught exclusively by whites but when Shortridge high school began turning out Negro graduates demands were made that they be employed. The first graduate from Shortridge was Miss Allie Rann, who finished with high honors and through the efforts of Broyles and the Negro leaders she was made the first colored teacher in the public schools. This school stood on West Market Street, West of West street.

Broyles never lost his early love for the schoolroom and for things connected with the education of his people. It is reported that he was the first Negro to run for election to the public office in this city and perhaps in the state. He ran against two white men, Sullivan and Elliott, for the office of School Commissioner from the Fourth district and was defeated by only four votes.

Although a minister of the Gospel he took an active part in politics because he believed at that time that this offered an avenue of salvation for our people. Together with Sid Hinton, Dr. S. A. Elbert, Anderson Lewis and Carter Temple he worked side by side with the leading white public men like John C. New, Stanton J. Piele, Benjamin Harrison, and Albert G. Porter. Such concrete things as the placing of Negro teachers in the public schools, the opening of the first Negro fire station and the placing of Negroes on the police department were accomplished with the aid of this man.

A strategic position was occupied by Elder Broyles in his encouragement to the thousands of Negroes who left the Southland in the great exodus in the early '70s. He was a moving factor in the Emigrant Aid Society and when differences arose between himself and Dr. Elbert over the conduct of affairs, started the Christian Aid Society and established headquarters in the two story frame building at the corner of California and Pratt streets. Here material aid was given the newcomers, shelter was furnished, employment found and they were brought to in increasing numbers from the Rebel states. So marked was the migration that the Congress appointed an investigating committee and Broyles is mentioned several times in the testimony as being responsible for much of the migration. In this city are yet some of the people who came with the first onrush.

In 1876 Broyles published the story of his life together with the history of Second Baptist church up to that time and it forms a valuable public document, not only as revealing his personal achievements but as throwing much light upon the early settlement and status of Negroes in Indianapolis. He was a man of singular farsightedness and was fifty years ahead of his time. In fact he was far ahead of many of our people today who are classed as leaders and it is not too much to say that with his training and broad point of view he would not be lost in handling the affairs of our racial group in this city today.

Elder Broyles was married to Miss Frances Elizabeth Hill, August 28 1862 and repeatedly remarks at the happiness and help which she brought him in his struggles. To this union were born thirteen children, four of whom survive him. These are Joseph H. Broyles, Moses Broyles, Mary A. Hitchens, and Rachel Gregory. He died in this city September 9, 1883 and his wife died about ten years ago.

SHADES OF LINCOLN CLUNG TO ALTON'S OLD CITY HALL

Building Recently Destroyed by Fire Was Scene of Last Debate With Douglas—Future President's Stand Against Slavery Won Applause

MANY historic associations were gathered around the City Hall of Alton, Ill., which was destroyed by fire recently. Alton had been discussing with some fervor whether or not the City Hall should be renovated and made fireproof, in order to insure its preservation as a place of national interest. When the matter came to a head it was found that the plans would require $50,000 more than had been expected, and a certain group recommended that the building be torn down and the site used for a public square. With discussion at its height and opinion much divided the old structure went up in flames, and it is possible that an incendiary was responsible.

Alton is a town near the Mississippi River and but a few miles northeast of St. Louis. Its place is of interest because it was there in the City Hall that the last of the debates between Lincoln and Douglas took place, in 1858. There, too, in the years just after the Civil War came President Johnson, together with Seward and Grant. Those were the days when the other side of the river had comparatively few towns and when Illinois settlers represented the opinion and thought of that section of the Middle West. When the Presidential visit was made there was much ceremony; a fleet of twenty-eight river steamers conveyed the party from Alton to St. Louis, their great stern wheels churning the shallow waters of the Mississippi. That was the type of boat that Mark Twain said could "run on a heavy dew." With bands playing on the forward deck and whistles blowing, the fleet of river craft made it a great day for the towns along the shore.

But 1858, the year that Lincoln and Douglas took the platform and spoke throughout the State of Illinois, was the banner year for Alton City Hall. Douglas, popularly known as "the Little Giant," was a man of established position. He was widely respected and feared for his ability in a contest of words. Historians say his technique lay in his faculty for clouding the point at issue with some of its minor attributes and ripping these irrelevancies so to tatters that the bewildered listener concluded that he had won the main point, when as a matter of fact he had not argued squarely at all. Another reason why he often won in debate was that he indulged in personalities to such a degree that his opponents often lost command of themselves and their addresses and floundered hopelessly.

In striking contrast to these doubtful methods were Lincoln's clear logic, straight thinking and poise. The tall, awkward young lawyer never lost control of the situation. Each man had the interest of the countryside, and people many times flocked to the debates more from a love of sportsmanship than to hear timely political questions discussed. Two such important figures in the events of the day and two such contrasting personalities were worth going miles to hear.

On the night of the memorable debate at Alton the little town was filled with people who had come from far and near. Feeling ran high because the questions discussed were those on which the whole nation was divided, namely, States' rights and the slavery issue. Bonfires were lighted, every store and house held its group of men who felt keenly about the debate, and there was great excitement.

Stephen A. Douglas, short and sturdy, with his handsome head held high, was the favorite. He took the stand that the States of the Union should be allowed to control their own policies apart from national interference—and he wished that belief to be applied to the slavery question. Kansas, then a territory, was applying for admission to the Union, and there was much discussion as to whether it should enter as a slave State or free State. Douglas contended that the statement of the Declaration of Independence that "all men are free and equal" did not apply to the negro. Regarding the question whether slavery was right morally, he declared he was completely indifferent. In maintaining his indifference on that point he lost the backing of persons who held convictions on the subject. Douglas put Lincoln in an uncomfortable light by declaring that Lincoln wished to place the negro on a plane of social equality with the white man, which was the rankest heresy in those days, and was not Lincoln's attitude at all. Douglas spoke with great heat and his address was not well constructed, inasmuch as he had to conclude his remarks very hurriedly as the hour drew to a close.

Lincoln's place in Illinois politics was not nearly so assured as that of Judge Douglas. But his speech that night was recognized as the speech of a thinker, of a man of conscience and courage, and his refutation of points made by his opponent brought applause several times. He sifted the wheat from the chaff and centred the attention of his audience on the real subject of the debate. His belief was that the States would have to agree to what was best for the nation, and if necessary give up some of their rights. He maintained that only in union would there be lasting strength. And in applying this principle he wanted the na-

tion to face the problem of the moral wrong of slavery as against the accepted theories.

When Lincoln had been a young boy he was present at a slave auction near the place of his birth in Kentucky. What he saw there had made him vow that if and when he got a chance he was going to hit at slavery with all his might. The chance had come to him, and with an eloquence which amazed all he declared in this debate that for one human being to own absolutely another of God's thinking creatures was wrong and should not be continued. Quoting the Bible, the Declaration, the Constitution, and even going so far as to say that in the Dred Scott decision the United States Supreme Court had taken the wrong stand, Lincoln caused all who heard him to think and decide for themselves in the grave matter of slavery.

Lincoln was not adjudged the winner of the debate, but events since that night reversed the decision of the judges. Three years later, when President Lincoln continued to state these principles, the war between the States began and slavery came to an end.

During President Johnson's Administration the City Hall again sheltered men who made history. The President and Mr. Seward made short speeches there. General Grant, who was in the party, maintained his usual silence, but he was the popular visitor and received much applause.

Marylander Stood At Pole 15 Years Ago

Fifteen years ago, April 6th, Matthew A. Henson planted the stars and stripes on the North Pole with Peary. He is now the only living person known to have been at the pole. Peary is dead.

Henson was born 57 years ago in Charles County, Maryland, and now lives in New York where he is a clerk in the Custom House. Donald B. MacMillan, one of Peary's lieutenants, said of him:

"He was indispensable to Peary and of more real value than the combined services of all four white men. With years of experience equal to that of Peary himself, an expert dog-driver, a master mechanic, physically strong, most popular with the Eskimos, talking the language like a native, clean, full of grit, he went to the Pole with Peary because he was easily the most efficient of all Peary's assistants."

Crispus Attucks Bust To Grace Statuary Hall In Capital

Washington, Dec. 18.—Following out the program outlined upon the [illegible] organization of the Crispus-Attucks Press association has now started a campaign to commemorate the memory of America's first martyr, Crispus Attucks, who died on Boston Commons, being the first to shed blood for American independence.

It is the intention to have an appropriate bust of this patriot, placed in the Statuary Hall, beside those of Washington, Franklin, Lincoln and others, who have served this country in time of need. In addition to this, another campaign is being started to have his name, history and biography used in the public schools text books of white and colored citizens, that white children, particularly, might know of the sacrifice made by a noble American negro.

Approval and encouragement has come from all sources and little doubt is expected as to the ultimate success of such a worthy cause in commemorating the memory of the first man to shed blood for American independence.

A handsome painting of the British firing upon the Boston assembly, which includes Crispus Attucks in the forefront, is soon to be unveiled in the club rooms of the Negro Press association in Washington, D. C.

EXPLORERS SEEK TRACES OF AFRICAN "JOAN OF ARC"

"La Kahena," Berber Heroine, Was Inspired by Voices and Visions — Count de Prorok Hopes to Find Her Secret Tunnel.

By ALMA REED.

ON either side of the Mediterranean, history is attempting to harmonize its "Joan of Arc" legends with tangible fact.

In France, churchmen, psychists, and scholars representing all factions of the old controversy, ransack the archives to substantiate or refute the "voices and visions" of the martyred Maid of Orleans. Ever since Joan's canonization, there has been a continuous delving into diplomatic papers, treaties, memoirs, and the records of her own trial and the 1450 trial of rehabilitation.

Now among the ruins of dead cities on the southern shores of the Mediterranean, archaeologists are searching for traces of the African "Joan of Arc." Like the Maid of Orleans, "La Kahena," the Berber heroine, was the emancipator of her people. She, too, led an army to victory, succeeding in driving the Arab hordes back to Tripoli.

"Voices and visions" and the gift of prophecy also guided her struggle for freedom from foreign domination, at the close of the eighth century. As her title "La Kahena" implies, she was a priestess or sorceress. It was believed of her, as of the simple Jeanne, that her power was rooted in supernatural inspiration. In any event, it was absolute and enduring, and throughout her leadership she was regarded as the incarnation of the spirit of patriotism.

Seeking a Lost Tunnel.

Explorations at El Djem by Count Byron Khun de Prorok, under the auspices of the Service des Antiquités of the French Government, aim to discover a subterranean passage that, according to tradition, "La Kahena" built during her warfare with Hassan of Egypt. The Arab chronicler Ibn Khaldoun relates that it connected her fortress—the largest and most perfectly preserved Roman amphitheatre in North Africa—with Sallecta on the sea, a distance of twenty miles. He describes it as "wide enough to accommodate three horsemen riding abreast."

This year a preliminary survey was made of the site of the amphitheatre. Next Spring a detachment of the Franco-American expedition will begin excavations. Meanwhile, the rapidly encroaching sea at Sallecta is assisting in the uncovering of Punic burials with which the rocks are honeycombed. It is hoped that the erosion at this point soon will lead to the discovery of the mouth of the passage among the tombs.

The true name of the African "Joan of Arc" is unknown. She is supposed to be of the family of Damia, and "the daughter of Tabeta, son of Enfale." Her title of "Dahiah," or queen, comes from her rank as Queen of the Djoraouah, a Berber tribe of the Aures range that had been converted to Judaism.

So far it has been impossible to trace the origin of the great Berber family. Their pedigree is lost in antiquity, although they are the oldest known of North African peoples, and the descendants of the Libyans. Several of the Berber tribes are fair-haired, blue-eyed and of light complexion. Their features are portrayed on some of the earliest Egyptian sculptures. The Berber influence on Punic Carthage is seen in the Libyan burial customs and in the name of Tanit, the supreme deity of the Carthaginians. Etymologists are striving to link the appellation of the goddess and the words of the rites of her temple to a prehistoric African cult. Count de Prorok holds the theory, which he hopes to verify, that the Berbers, through their Libyan ancestors, are descendants from the Atlanteans, who survived in the Hoggar plateau of the Sahara, after the submergence of their island home.

Maintained Racial Identity.

With the destruction of Carthage, the Berbers superficially adopted Roman paganism and, after the fall of Rome, the various religions that each successive wave of conquest brought to the Barbary shores.

In reality they clung to their old beliefs and maintained their racial identity. In the struggles that convulsed North Africa they remained aloof, content with merely watching the conflict. From time to time they were compelled to seek refuge from the more ruthless invaders in their mountain fastnesses on the fringe of the desert. At the close of the long and bitter wars of Islam, the Arabs were strong enough to gain their first foothold in North Africa by crushing the Byzantine power.

It was the signal to shake off the yoke. The Berbers prepared for resistance under the banner of Kocella, King of the tribe of the Aoureba. In 682 he regained the Berber independence by his defeat of Okba, whom the Khalifah had appointed to rule the new province.

Kocella fell, but "La Kahena" rose to take his place as the self-appointed defender of her people. In a battle at the foot of the Aures Mountains she repelled the attack of Hassan, Governor of Egypt, and drove his Arabs back upon Gabes. The enemy forces numbered 40,000, while her army numbered only 12,000. Eighty of Hassan's body guard were taken prisoners, and with one exception "La Kahena" sent them back without ransom. The unreturned

Historical - 1924 II

prisoner was Kahled, a beautiful youth of the tribe of Cals. She adopted him according to the ancient Berber ceremony, and with these words: "I have never seen you, but by the mouth I adopt you that you may become the son of the Kahena and the brother of her children."

Convinced that the Arabs were fighting only for plunder, "La Kahena" decreed the destruction of the whole country between El Djem and Sfax. Her statement, issued in 698, reads:

"Our cities perpetually attract the Saracens by our riches in gold and silver. These vile metals are not our ambition. We are happy with the simple production of the earth. Let us destroy these cities! Let us bury all the great treasures, and perhaps then will peace come to us!"

This fanatical policy was carried out with systematic zeal. City after city was leveled to the ground, cisterns and irrigation canals were destroyed, and the forests and olive groves laid waste to save them from the avarice of others.

The program of desolation continued for five years. Finally, "La Kahena" was besieged in the coliseum of El Djem. Throughout the long attack her army was well supplied with food, obtained from mysterious sources. The enemy lacked supplies, and it is related that she ordered her soldiers to throw them down fresh fish to relieve their hunger. If archaeology discovers the subterranean passage that led from her fortress, the abundance of fresh fish in an inland position will be explained.

When Hassan returned with reinforcements, "La Kahena" realized that all hope was gone. But she was a queen to the last. On the day before the final battle she sent her sons and the adopted Khaled into the camp of Hassan, having imposed submission upon them. Then she led her troops to battle near Mitoussa. She was defeated and killed. Khaled was in command of the enemy forces. One account says that her head was sent to the Khalifah; another, that it was thrown into a well.

"And thus," comments the Arab chronicler, "the freedom of Barbary descended into the grave, not to rise again on the third morning, or the third week, or the third year."

WATERTOWN N Y STANDARD
MAY 5, 1923

NEGRO LABORER DEPOSITED FIRST MONEY IN AMERICAN SAVINGS BANK DEC. 2, 1816

Idea Three Hundred Years Old But Actual Operation of Modern Savings Began in Scotland in 1810

ROBINSON CRUSOE AUTHOR, ADVOCATE

Third Institution in America Opened in New York and Clerk Only Received Pay, Tellers and Even Porter Donating Services—Albany Has Second Oldest Savings Bank in New York State

When and where was the first savings bank in the world founded?

The French writer de Malerce has stated that "modern savings banks found their first literary advocacy in France, their first practical test in Germany, and their first statutory regulation in England." This is probably very near the truth if we except the latter part of the statement, for the evidence is conclusive that the United States preceded Great Britain by about one year in giving Savings Banks legal sanction and authority.

Hughs Deleste in France in 1610 published a treatise in which he proposed the establishment of an institution for the benefit of wage workers, who "might deposit their savings and withdraw them again, in whole or in part, as he might require, with interest according to the time they had been on deposit." This institution was intended to take the place of almsgiving. It very nearly approaches the present day savings bank but unfortunately nothing came of its advocacy.

Brunswick in 1765, Hamburg in 1778, Berne in 1787, Oldenburg in 1790, Loire and Basle in 1792 and Geneva in 1794 are said to have maintained places for the safe deposit of small savings, but they were merely crude experiments granting annuities to patrons upon arriving at a certain age, but permitting no withdrawals.

Defoe, in Jail, Has Idea

When only 28 years of age Dan Defoe, author of "Robinson Crusoe" wrote in favor of establishing a pension office. This he did in the uninviting surroundings of a public jail to whose ill smelling precincts he had been consigned for speaking too freely his mind about government matters. Having little else to do he thought out what was really the first savings bank.

The avowed object of his pension office was to abolish pauperism. The plan was surprisingly similar to the present savings bank, except that it was operated by the government. Its source alone was sufficient to condemn that idea, and it is not surprising to learn that the government gave the proposal but scant consideration—which means none at all.

Writing of his plan Defoe said:

"I desire any man to consider the present state of this kingdom and tell me if all the people of England, old and young, rich and poor, were to pay into one common bank four shillings per annum per head and that four shillings duly and honestly managed, whether the overplus would not in all probability maintain all that should be poor, and forever banish beggary and poverty out of the kingdom?"

And again he wrote:

"Who indeed would pity that man in his distress, who, at the expense of two pots of beer a month, ought to have prevented it, and would not spare it?"

Women Advocated Thrift

In the year 1798 the Rev. Joseph Smith of Webdover, in conjunction with two of his parishioners, offered to receive from members of his congregation any sum from two pence upwards to be returned at Christmas with one-third added to the deposit—a sort of Christmas club. In 1804 Mrs. Priscilla Wakefield, of Tottenham, with six gentlemen, agreed to receive small deposits and to pay five per cent interest on all sums above twenty shillings left more than a year in their hands, thus adding a bank to a Friendly society. In 1808 eight residents of Bath, four of whom were ladies, offered to receive savings of domestic servants and pay four per cent interest thereon. About the same time Samuel Whitbread proposed to parliament the formation of a national institution "in the nature of a bank for the use of the laboring classes alone."

These were all anticipations of the savings bank, getting nearer and nearer the true idea, but the results were not made public and very little came of them. They were merely voluntary associations without legal existance or fixed rules, their only security being the confidence of the depositors in the integrity of the founders and managers.

Scotch Preacher Real Pioneer

It was left for Rev. Henry Duncan, an humble Scottish preacher, to establish on May 10, 1810, the first real savings institution in the world and thus earn the title of the "Father of the Savings Banks". It was called a Savings and Friendly Society."

A more barren soil for the propagation of this precious thrift plant hardly could be imagined. Dr. Duncan's parish was an unpromising one in Dumfriesshire, the inhabitants being mostly poor cottagers whose average wages did not amount to more than 8 shillings a week. There were no manufactures, nor any means of subsistence for the people except what they derived from the land under cultivation, and the owners of the land were mostly non-residents. Nevertheless the good doctor was not deterred. He knew that even in the poorer families there were odds and ends of incomes frittered away in unnecessary expense, and he believed that practical lessons in economy, supplemented by the opportunity to store away small savings at interest the habit of laying aside a little of their hard earned wages might be formed. The idea was Dr. Duncan's hobby and he rode it continuously. He wrote and spoke about it everywhere, because he believed in it.

The machinery devised by Dr. Duncan was cumbersome. There were three classes of members in his society, ordinary, extraordinary and honorary. The first class was the poor depositor; the second and third those who paid certain sums into the auxiliary fund, which fund was used to provide premiums for those who were most regular in their deposits. There was also elaborate machinery for the management of the bank. A further objection to the plan was the imposition of fines and penalties for those who failed to make deposits during the year. Then, too, withdrawals were restricted. Depositors personal records were investigated before they were allowed to join the society.

It is stated that the first "safety deposit vault" in use in Englar was a small iron chest kept by the Dominie Duncan in his modest home and that there were three keys to this chest, kept by the minister and each elder so that it took three people to open the bank.

The movement spread rapidly and within seven years there were 78 similar banks doing business in the United Kingdom. One of the first and greatest was the Edinburgh Savings bank organized in 1814 by the Society for the Suppression of Mendacity. This was the first bank to adopt the now universally used pass book.

In 1817 the legislation covering these banks was passed by parliament. Ireland preceding England by one day.

In the first ten years a qurter of million sterling was invested in these banks; in thirty years this had amounted to twenty millions.

German Savings Banks

The German savings banks had their origin in the projects for the amelioration of the conditions of the poor during the second half of the eighteenth century. It is believed the first institution of the kind was a loan bank established in Hamburg, which may be regarded as the first German institution designated as a savings bank. As early as 1815 the Hamburg bank became the guaranteed bank for a whole city.

The savings bank of Paris had its origin in a maritime insurance company in May, 1918. The founders paid $200 each while the insurance company furnished the place of business. The object was to receive small sums which might be entrusted to it by laboring people. The smallest deposit allowed was twenty cents. It was a pronounced success and the example widely followed. Many of these banks suspended during the revolution of 1848 and the government took over the deposits.

Philedelphia American Pioneer

To Condy Raqout belongs the

honor of being the father of the Philadelphia Savings Fund Society, the first institution of its kind to open its doors in America. He was a native of Philadelphia and one of its prominent citizens, lawyer, banker, merchant and soldier. In the war of 1812 he served with distinction attaining the rank of major.

More than a century ago he was president of the Pennsylvania Life Insurance company. When he noticed the success of the savings bank in England his alert mind saw the possibilities for America. On the November 20, 1816, while along the street he met a friend, Richard Peters, Jr., to whom he expounded the idea. The same day other persons were consulted and it was decided to found a bank. Immediately the bank was formed. On Monday December 2, 1816, the office of the society was opened for business on the west side of Sixth street, nearly opposite Minor, next door to Rubicam's well-known tavern. At first the bank was open on Mondays for deposits and on Thursday for withdrawals.

Negro First Depositor

The first deposit made in a savings bank in America was five dollars put in by Curtis Roberts, a colored laborer.

To Massachusetts belongs the honor of being the first authority in the world to throw around savings banks the sanction and protection of the law. The act to incorporate the Provident Institution of Savings in the town of Boston, was approved December 13, 1816. The first dividends were declared the following July. Boston then had a population of 35,000, about the same as Watertown today. James Savage was the prime mover in the institution.

The third savings bank was chartered in Baltimore in December 1818. Early in that same year a bank incorporated in Salem, Mass. This bank in 1912 started a school savings bank which has been most successful.

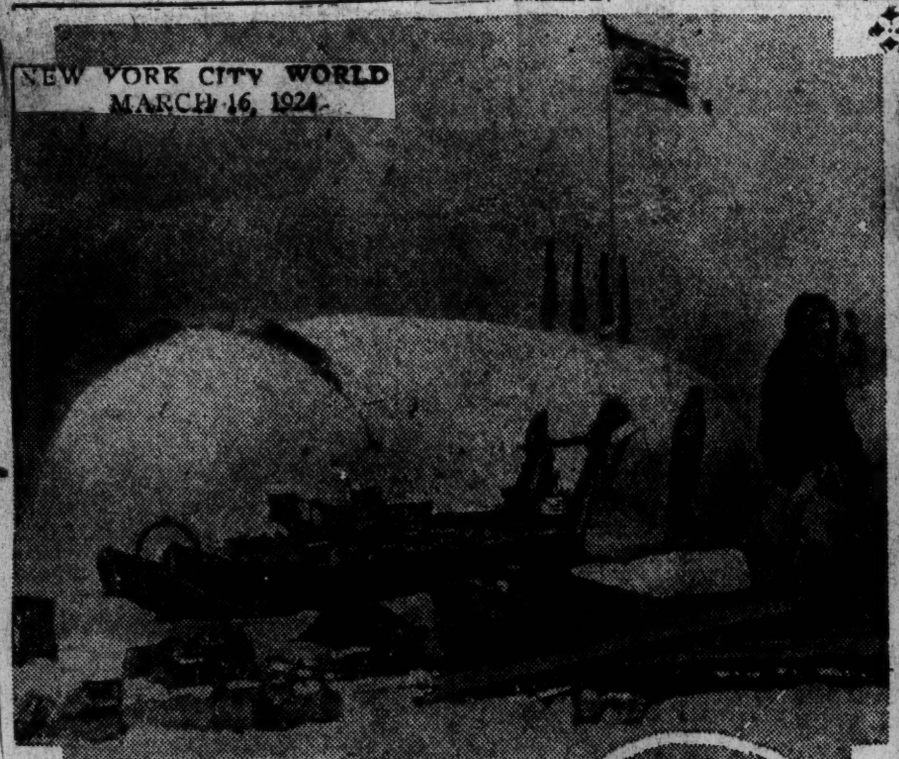
New York's legislature refused a charter to a New York city society in 1817 but granted it in 1819. The delay was due to the failure of 200 banks in the country 1811 and 1820. In May of 1819 the bank was opened. Other employes and officers served without salary, even to tellers and the porter.

Fast Work in Albany

The Albany Savings Bank is the second oldest in the state, having applied for its charter in January 1820. It was opened on June 10. A silversmith was the first depositor others giving these occupations: one carpenter, one cartman, one clerk, three gentlemen, one laborer, five mechanics, two merchants, one seamstress, one waiter, one servant, one widow and one whose occupation was not given. The board of directors had the right to compel any depositor to withdraw his account. A funding committee met at 4 each Monday to invest the deposits of the previous Saturday. An account opened on the second business day of the bank was not closed out until 1881.

Historical—1924.

Negro Aid to Commander Peary Recalls His Historic Trip to Pole



CAMP MORRIS K. JESUP at The NORTH POLE.
(From Henson's Own Photograph)
© FREDERICK A. STOKES CO.

HENSON in NORTH POLE COSTUME

ROBERT PEARY

M. A. Henson Tells Story of Discovery as 15th Anniversary Nears.

By LESTER A. WALTON

April 6 will be the fifteenth anniversary of the North Pole's discovery by Robert E. Peary.

On this historic date when the Stars and Stripes were unfurled to the Arctic breezes and three lusty cheers given, six human beings stood atop the world and participated in the demonstration. They were Commander Peary, his Negro companion and assistant of many years, Matthew A. Henson, and four Eskimos.

Peary is dead. The Eskimos may or may not be. No one in the confines of civilization knows. Only Hen[illegible] is left to tell of the winning [illegible]h nature in the land of ice [illegible] of the successful dash for [illegible] point farthest North over [illegible]ver moving; drifting ice, [illegible] ridges, often more than [illegible] treacherous thin ice and through open lanes of water. Henson now has a clerical position in the New York Custom House.

Seems Hardly Possible.

"Sometimes when I think of all we went through it seems hardly possible," Matt Henson remarked as he talked on the momentary perils Peary and members of his party encountered before reaching the North Pole. "We had one hair-raising experience after another and looked death squarely in the face more than once.

"In our final dash for the Pole our party consisted of Commander Peary, myself and our four Eskimo attendants. Capt. Bartlett, after reaching 88 degrees North, was the last to be sent back to headquarters, which was on April 1. When he bade us goodby I said to the Commander: 'It looks as if we are the men ordained to unlock the doors that have held the mysteries of the Arctic for centuries.'

"His only reply was: 'Yes; I only wish I were in as good condition as you.'

"On our last lap we were getting an average of four hours sleep out of twenty-four. On the last day we put in eighteen hours without a wink of sleep. We were almost exhausted. I felt I could not go another mile. We stopped and built the igloos. Commander Peary unloaded his sledge and took out his old silk flag. 'This, my boy,' he said to me, 'is to be the last and most Northerly camp on earth. It will be named Camp Morris K. Jesup.'

"Can it be that we have come to the end of our trail?" I asked myself. With that thought in mind I temporarily forgot about the extreme cold. I glanced at the Commander and saw that he was visibly affected. He fastened the silk flag to the staff and placed it on the top of his igloo. Then he said: 'Let's give three cheers to Old Glory,' which we did with all the strength we could summon, the Eskimos joining in.

"We stayed 36 hours at the North Pole. Four sets of observations were taken. On April 6, we had very little sleep as it was too cold to sleep. I remember it was on April 7, when Commodore Peary gave orders to build a snow-shield to protect him from the drift of surface snow. I was certain he was about to take an observation. We handed him the pan of mercury and he lay flat on his stomach taking elevation and making notes. From the look on his face I was satisfied we had finally accomplished our mission.

History Made.

"I was in the act of congratulating him when the wind blew something in his eyes and he turned his face aside. Orders were given not to allow him to sleep more than four hours as he wanted to make another observation four miles away. I dropped off to sleep with the thermometer at 29 degrees below zero.

"Upon Commander Peary's return from his observation a few miles distant from our igloos, he said to me enthusiastically: 'We will put the Stars and Stripes at the North Pole.' This we did with a vim, unfurling Old Glory on top of a piece of ice. Then I knew full well history had been made for science and for America."

Peary gave his life in the interest of science, is the opinion of "Matt" Henson. "He is dead to-day because of the trip to the North Pole. Some of the trials and tribulations met, not merely now and then but continuously, are indescribable. When we reached the ship Roosevelt our change in physical appearance was startling. I looked into my glass, which reflected the face of an old wizened man. I left the United States weighing 150 pounds and returned tipping the scales at 110."

The Hensons were living at No. 117 East 84th Street in October, 1909, and when Henson walked into his house and greeted his wife she did not know him and ordered him out. He had difficulty convincing her as to his identity. It was some time before he regained his former weight and his face lost the wrinkles and other distinguishing marks made by the ravages of Polar life.

When Peary made his perilous trip of 413 miles from Cape Columbia to the North Pole over an ice-covered ocean the other members of the party besides Henson were Prof. Donald B. MacMillan of Massachusetts, Capt. Robert Bartlett, Dr. John W. Goodsell, Prof. Marvin and George Borup, who was only twenty-one years old.

Capt. Bartlett and Dr. Goodsell, the first to start on the 413 mile trip, were followed by Henson and MacMillan. Peary and Marvin left Cape Columbia last. Henson's instructions were to proceed to Pertor Bay and solder the leaking cans of alcohol. This was Feb. 15. He vividly remembers March 1, 1909, when a heavy gale of wind was blowing and there were not ten minutes during the day but what some parts of their body would not freeze. The wind was blowing at the rate of fifty miles an hour.

Henson recalls how members of the party were delayed six days by the Big Lead, a stretch of water five miles wide. Having no boat they could not cross it. At the end of six days it froze over sufficiently for them to take off snow shoes and cross the ice "bear fashion" in order not to break through.

The return trip to Cape Columbia is referred to by Henson as one crowded with excitement and constant danger. Although Commander Peary's condition was such that he had to be carried on his sledge practically all the time, he was still the heart and head of the party. After seventeen days of suffering, both mental and physical, the six men's hearts were made glad by sight of land.

Learn of Cook's Claim.

The distance from Cape Columbia to Cape Sheridan where the steamer Roosevelt was anchored was ninety miles. It was April 25 when the ship was sighted. There was a great reunion when the boat was reached. In the midst of it news of Marvin's death was made known, casting a damper on the auspicious occasion.

Although eager to get back to civilization and broadcast the news of his great feat, Peary was unable to leave Cape Sheridan until July, as the Roosevelt was icebound and could not break through. The time was spent hunting musk-oxen and reindeer.

July 25, 1909, was a day of rejoicing, for the Roosevelt was able to extricate itself from its icy mooring and make some little headway by drifting. It was not, however, until Aug. 4 that the ship reached open water and was able to sail under full steam. At Etah, North Greenland, the party learned of Dr. Cook's claims, that he had discovered the North Pole, from two Eskimo boys. "Matt" Henson's diary on that date reads as follows:

"Mr. Harry Whitney came aboard with the boatswain and the cabin boy, who had been left here last fall

on our way to Cape Sheridan. * * * Mr. Whitney is the gentleman who came up on the Erik last year and, at the last moment, decided to spend the winter with the natives. * * * I learn that Dr. Cook came over from Ellesmere Land with his two boys and, in a confidential conversation with Mr. Whitney, made the statement that he had reached the North Pole.

"Prof. MacMillan and I have talked to his two boys and have learned there is no foundation in fact for such a statement and the Captain and others of the expedition have questioned them. If they were out on the ice of the Arctic Ocean it was only for a short distance, not more than twenty or twenty-five miles. The boys are positive in the statement and my own boys, Ootah and Ooqueah, have talked to them also and get the same replies.

"The Commander and the rest of us are in the humor to regard Mr. Whitney as a person who has been hoodwinked. We know Dr. Cook very well, also his reputation, and we know that he was never good for a hard day's work; in fact, he was not up to the average, and he is no hand at all in making most of his resources. He probably has spun this yarn to Mr. Whitney and the boatswain to make himself look big to them."

Sight Labrador.

The Peary party sighted Labrador Sept. 4, and it was from Indian Harbor that the Commander flashed the message, "Stars and Stripes nailed to the North Pole."

Peary is characterized by Henson as a most courageous man, whose dominant trait was persistently coupled with fortitude. The Negro explorer tells with undisguised admiration of the manner in which the Commander lost all the toes on both feet except the small one on the left foot in 1898.

Discovery of the North Pole was the culmination of seven unsuccessful attempts, says Henson. The eighth was the only one in which the Commander and his assistant did not on several occasions face starvation. At times it was necessary to kill the dogs, eat some and feed the remainder to the other dogs.

Henson's first trip to the Arctic Zone was in 1891 when he accompanied Peary to Greenland. "Before it was finally decided that I should go, I was instructed to see a Philadelphia physician and undergo an examination," said Henson. "My test was ninety-five. It was found that my respiration was slower, my pulse slower and my temperature one-tenth higher than normal. The doctor said I would be the longest liver in the party and his predictions came true."

Henson first went to work for Peary as a valet, accompanied him to the Panama Canal where the latter's services were required as a civil engineer with rank of Second Lieutenant in the United States Navy.

Born on the Potomac.

Born on the Potomac in Charles County, Md., fifty-seven years ago, Henson's parents died when he was eight years old. He was turned over to an uncle, who did not make a friendly impression on the orphan. One night, with the snow on the ground, Henson, whose shoes were kept under his uncle's bed, made a pair from the woolen blanket and wended his way to Washington, a distance of forty-odd miles. There he got work, bought clothing and went to Baltimore.

At the age of nine he was given a job as cabin boy on a sailing vessel and his age put at twelve. After six years at sea, going to Australia, Japan and other countries on the Pacific, he returned to Washington and worked in at hat and furrier store until his employer recommended him to Peary as a bright, industrious young fellow.

Commander Peary's appreciation of Henson is best reflected in a foreword by him published in a book written by his assistant on "A Negro Explorer of the North Pole." In this eulogy Peary says:

"Friends of Arctic exploration and discovery with whom I have come in contact, and many whom I know by letter, have been greatly interested in the fact of a colored man being an effective member of a serious expedition, and going North, not once, but numerous times during a period of over twenty years in a way that showed he not only could endure and did endure all the stress of Arctic conditions and work, but that he evidently found pleasure in the work.

"The example and experience of Matthew Henson, who has been a member of each and all my Arctic expeditions since 1891, * * * is only another one of the multiplying illustrations of the fact that race, or color, or bringing up, or environment count nothing against a determined heart, if it is backed and aided by intelligence.

"Henson proved his fitness by long and thorough apprenticeship, and his participation in the final victory which planted the Stars and Stripes at the North Pole and won for this country the international prize of nearly four centuries is a distinct credit and feather in the cap of his race.

Proven Abiliyt.

"He, son of the Tropics, has proven through years his ability to stand tropical, temperate and the fiercest stress of frigid climate and exposure, while on the other hand it is well known that the inhabitants of the highest North, tough and hardy as they are to the rigors of their own climate, succumb very quickly to the vagaries of even temperate climate. The question presents itself at once, Is the difference in physical fibre or is it a difference in the climatic conditions themselves?

"And it is an interesting fact that in the final conquest of the 'prize of centuries' not alone individuals but races were represented. On that bitter brilliant day in April, 1909, when the Stars and Stripes floated at the North Pole, Caucasian, Ethiopian and Mongolian stood side by side at the apex of the earth in harmonious companionship resulting from hard work, exposure, danger and a common object."

Shortly after their return to the United States from their trip to the Pole, Peary and Henson became slightly estranged. The commander objected to his assistant appearing on the lecture platform under the management of William A. Brady. "I was dead broke and had to get some money," says Henson. "I spent years traveling about for the sake of scientific research and loyalty to Commander Peary with small financial remuneration. For five years I did not get a cent. I told the commander if he could arrange to get me a good-paying position I would not lecture. He did not do it and I was forced to accept the offer Mr Brady was good enough to make to me."

The two became reconciled before Peary's death in February, 1920. Henson saw his old friend and companion alive for the last time at the Knickerbocker, when Peary sent for him.

Historical—1924

COLORED WOMAN WAS FIRST TO CELEBRATE GEN. GEORGE WASHINGTON'S BIRTHDAY

Mary Simpson, Ex-Slave, Who Ran a Store in Downtown New York Years Ago Inaugurated Custom

New York, Jan. 3.—(K. N. F. Service)—Among the humble women whose deeds have affected the life of New York was Mary Simpson, a colored woman who ran a little store at the corner of John and Cliff streets about the beginning of the last century. To her is traceable the celebration in this city of Washington's birthday, now come to be observed as a national holiday.

Mary Simpson had been a slave in the family of Gen. Washington, but he had set her free while living here after the Revolution. When the Government moved southward, Mary remained behind, and in a basement store sold milk, butter and eggs, together with pies and cookies of her own making. She also did washing for the batchelors in the neighborhood.

Her gratitude to Gen Washington was very great and she gave expression in more noteworthy fashion than many others who owed to him the same debt. His birthday, of course, had been celebrated in the family when she was a slave, and now that she was free she revived the celebration by observing February 22 as a day of festivity or holiday for herself and her patrons. She baked a great cake, called Washington cake, because it was one of which he was very fond; she brewed punch and prepared coffee. These things she set out on a large table under a portrait of the first president.

So on the 22d day of February it became a custom for the gentry of the city to visit the store of this much respected woman, to eat the cake, to drink her punch and to praise her old master, both as such and as general and president. The observance continued until her death and spread meanwhile until it was widely adopted. There may have been others who helped in this work, but Mary Simpson, ex-slave, is credited with having given the celebration its orinigal impetus.

RARE LINCOLN MANUSCRIPTS ARE READ TO HOUSE MEMBERS

Two rare Lincoln manuscripts, the existence of which were heretofore unknown, were show to members of the House and commented upon Congressman Rathbone of Illinois during his address.

The first of these was a copy, written in Lincoln's handwriting, of his favorite poem, "Oh, Why Should the Spirit of Mortal Be Proud?" According to a story which goes with this copy, Lincoln was so overcome by grief after the death of his first love, Ann Rutledge, that his friends feared he would commit suicide. He had learned the poem by heart and often repeated its stanzas as solace for his melancholy. It is said to have been the only thing in which he seemed to find comfort and his copy of the poem has never been reproduced.

The other manuscript was a letter written by Lincoln to a political friend shortly after his defeat by Douglass for the Senate in 1858. In this letter he expresses the opinion that he will sink out of sight politically, but that he does not regret having made the race because it had afforded him an opportunity to champion the principles in which he so firmly believed and to advance the cause of liberty and justice.

Congressman Rathbone made a special trip to Chicago for the purpose of bringing these manuscripts to Washington.

Business League To ... Pilgrimage To 1st House In Chicago

Chicago, July 30.—A pilgrimage to the first house ever erected in Chicago is contemplated by the Business League which holds its Silver Jubilee here August 21st to 31st.

Each session will be held at the Vendall Phillips High School and reception at the coliseum.

The site of this house erected in Chicago, built by a Negro, bears the following inscription on a tablet:

Site of the first house in Chicago, erected about 1779 by Jean Baptiste Point De Sable. A Negro from Santo Domingo, property of the Frenchman Le Mai 1796-1804, purchased by John Kinzie and by him occupied from 1804 until the Fort Dearborn Massacre 1812 reoccupied by John Kinzie from 1816 until his death in 1828. Abandoned in 1834, the house soon fell into ruin.

With the concurrence of the Chicago Historical Society and of The Society ofthe Daughters of The American Revolution, this tablet is dedicated in honer of John Kinzie and of the early inhabitants of Chicago on the Sentenary ofthe Fort Dearborn Massacre. This 15th day of August 1912, by James S. Kirk and Company.

NEWARK EVENING NEWS
FEBRUARY 23, 1924

CIVIL WAR NURSE ACTIVE AND LIKES TO KEEP BUSY

Although Eighty-four Years of Age, She Is Still in Good Health and Yearns for Community Work to Fill Her Idle Days

DESPITE the fact that she has spent sixty years of her life ministering to the wants of others, Miss Cornelia Hancock of Atlantic City, who served two years as a volunteer nurse during the Civil War and walked beside President Lincoln when he inspected the Union hospitals at City Point, Va., is not satisfied at the age of eighty-four to live inactive in retirement.

Seated in the library of her home at 50 North Delancy place, Miss Hancock expressed regret that she was not taking a more active part in civic affairs. With a slight deafness as the only indication of her advanced years she discussed the questions of the day with an ease that showed her to be a close reader of the newspapers.

"I am in perfect health," she exclaimed in quick, incisive tones, "and willing to take an active part in civic affairs, but somehow it seems that since the signing of the armistice in 1918 there is a lack of opportunity for me to be of service. Just as the Civil War was blotted from memory the World War has been forgotten entirely too quickly. But one who has experienced war's horrors can never forget."

Few persons can paint a more vivid word picture of the almost indescribable confusion and suffering that follows a battle than can Miss Hancock. She was one of the first women to arrive on the scene after the bloody battle of Gettysburg. Too inexperienced then to nurse, she went among the dying men with paper and pencil and wrote for them farewell messages to loved ones at home.

Remembers Lincoln's Visit.

Lincoln's Birthday always recalls to Miss Hancock's mind the time the martyred President visited the hospitals at City Point. It was while she was on duty as a nurse there during the summer of 1864 that President Lincoln made a tour of inspection. After listening with his usual patient air to the explanations of conditions by the medical staff, said Miss Hancock, he informed them he had full confidence in their ability and had come mainly for the purpose of shaking hands with the men who had achieved victory.

Forever saddened by the horrors she witnessed, Miss Hancock hopes to live long enough to see the nations of the world launched on a policy that will insure lasting peace.

"It is an encouraging indication of the trend of public opinion," she said, "to see the number of people in all parts of the world who are talking seriously about peace. It remains now to strip war of the pomp and glory that has so long been associated with it. It is rather discouraging, however, to note how a man who is striving so hard in the cause of peace as Edward Bok is assailed as a propagandist."

Asked if she still corresponded with the men and women who became her friends during the Civil War days Miss Hancock said sadly: "You must remember that there are not many of us left. Most of the nurses and the boys that I was interested in have died. I received two letters recently from boys I met after the battle of Gettysburg and I hope to see them at the next national encampment of the G. A. R."

Miss Hancock has lived in Atlantic City for the last twelve years. Every summer she goes to a cottage she owns on Little Deer Island near Bar Harbor, Me., to escape the heat of the summer months. With her niece, who acts as her companion, she leaves Atlantic City every July and returns in October.

"I want to live as long as I can," said Miss Hancock, "and that is why I take good care of my health. Every day that I am in Atlantic City I take a walk along the Boardwalk. What is the use of living here if you can not see the ocean every day?"

Miss Hancock was born in Salem in 1840. When she was twenty-three years old she decided that as her only brother and every other male friend or relative had left for the war, which was then in its second year, she would do likewise. Attempts to dissuade her proved unavailing, and when an opportunity arose for her to accompany a doctor to the front as his assistant she hurriedly seized it.

When the party with which she was traveling reached Philadelphia the city was agog with exciting reports about the battle of Gettysburg. Every nurse in the party was shocked at the thought of Miss Hancock going to the front, for in those days it was thought unseemly for a nurse to be young and attractive. Determination triumphed, however, and Miss Hancock was with the party when it reached the scene of that bloody battle of the Civil War.

MISS CORNELIA HANCOCK

Undaunted by the seemingly unsurmountable obstacles that lay in the way of giving aid to the thousands of wounded and dying men, Miss Hancock set to work, and within a short time her fame as a Good Samaritan had spread among both the Union and Confederate forces.

After the close of the Civil War Miss Hancock, unable to remain inactive, opened a school for negro children. She went to Charleston, S. C., where she spent twelve years at this work and then moved to Philadelphia. Another twelve years were spent here in social welfare work.

Since coming to Atlantic City Miss Hancock has been active in charity work. When a drive was made in 1919 for funds for a convalescent home for disabled ex-service men she was invited to make a series of speeches throughout the county and accepted.

NEGROES IN DRAMA BEFORE REVOLUTION

Though the impersonation of Negro characters probably antedated the period recorded, research fails to divulge either the the caricature of native Negroes to Dr. Arthur Hobson, white, before 1770, in his excellent "History of the American Drama from the Beginning to the Civil War."

This author found that there were Negroes in "The Candidates" (1770) and the "Fall of British Tyranny" (1776) but these pieces were probably not acted, and the characters in Robinson's "Yorker's Strategem" (1792) are not native Negroes. A Negro servant was usde in "Love In '76," by Oliver Bell Bunce.

May 10th, 1792, "Yorker's Strategem or Banana's Wedding Day," a New Yorker disguises as a rural Yankee in order to win the hand of a West Indian heiress. The author may have been in the West Indies, but he shared the popular belief that Creoles were half-breeds. He is to be married to Louisa Fingercash by parental consent, but he returns contentedly to his mulatto Priscilla.

The play has therefore some significance as introducing Negro characters for the first time on the American stage, though the Negroes, of course, were not native to the United States.

Sambo, a Negro, was well conceived in "The Triumphs of Love or Happy Reconciliation," first performed at New Theatre, Philadelphia, May 22nd, 1795, and was the first native Negro character on the American stage. He is freed by his master, George Friendly, a Quaker character, which action in itself must have caused considerable comment at that time. This part, played by William Bates, was conceded the first appearance of a real American Negro on our stage in a play of native origin. Sambo sang, and thus at the beginning the Negro is associated with minstrelry.

GREENPORT N. Y. TIMES
NOVEMBER 9, 1923

NEGROES IN FLORIDA IN 1528

Two Africans Were Members of Narvaez' Expedition of That Year, According to History.

The first record of negro slaves within the present boundaries of the United States is found in an account of the Spanish expedition of Narvaez to Florida in 1528, which included two negroes. But the negro was not in Florida to stay until 1565, when a few landed with Menedez' colonists. It is believed the Spaniards had negroes with them in their unfortunate colony of San Miguel de Gualdape in 1526, which J. J. Shea locates in the neighborhood of Jamestown, Va. H. H. Bancroft, in his "Arizona and New Mexico," makes it clear the negro was in some of the early exploration and missionary parties to that territory. Doubtless the negroes continued in the province until the Spaniards were driven out in 1860. ("Introduction of Negroes Into the United States," by C. A. Stakely, in Magazine of American History, November, 1891) The Treasurer, owned by the earl of Warwick, and a Dutch vessel brought slaves to Jamestown in 1619. The Treasurer is supposed to be the first slaver fitted out in America. The first American-built slaver was the ship Desire, a vessel of 120 tons, built at Marblehead in 1636. ("The American Slave Trade," by J. R. Spears.)

GALVESTON, TEXAS, NEWS
DECEMBER 29, 1924

Colonel Jerome Bonaparte and wife are about to return to Baltimore after two months' absence.

Rome, Ga.—Negroes are contracting with planters for next year, and there is less talk about going West.

Cincinnati spends $348,000 for oysters every winter. Oysters are in great demand, but diminishing supply.

It is said that 40,000 Englishmen are ruined yearly by not knowing when to lead trumps in the cotton market.

In New York the state prisons seem to be used as a prize to political bummers and rings, and the state foots the bill to the tune of hundreds of thousands of dollars a year.

Ohio receives a revenue of $25,000 a year from her penitentiary, and there is no good reason why every state should not make its criminals earn their own support.

The new postal law, which goes into effect on Jan. 1, receives very general commendation.

State News.

San Antonio—Today at 10 o'clock a. m. Rt. Rev. Dr. Pellicer was installed as Roman Catholic bishop of the new see of San Antonio.

Good cornfed pork was sold at 6c per pound on the streets of Anderson last week.

The steamship Gussie, Captain Morgan, left Indianola on Thursday last for Havana, with 500 beeves. The shipments from Texas to Cuba are on the increase, and two steamships of the Morgan Line are now engaged in the business.

Cameron County—The Sentinel says that people are suffering for want of food in the outskirts of Brownsville, caused by a decline of work.

Collin County—Recently 202 acres of improved land, six miles from McKinney, sold for $30 per acre.

Grayson County—Some fifty new houses have gone up in Denison within the past ninety days.